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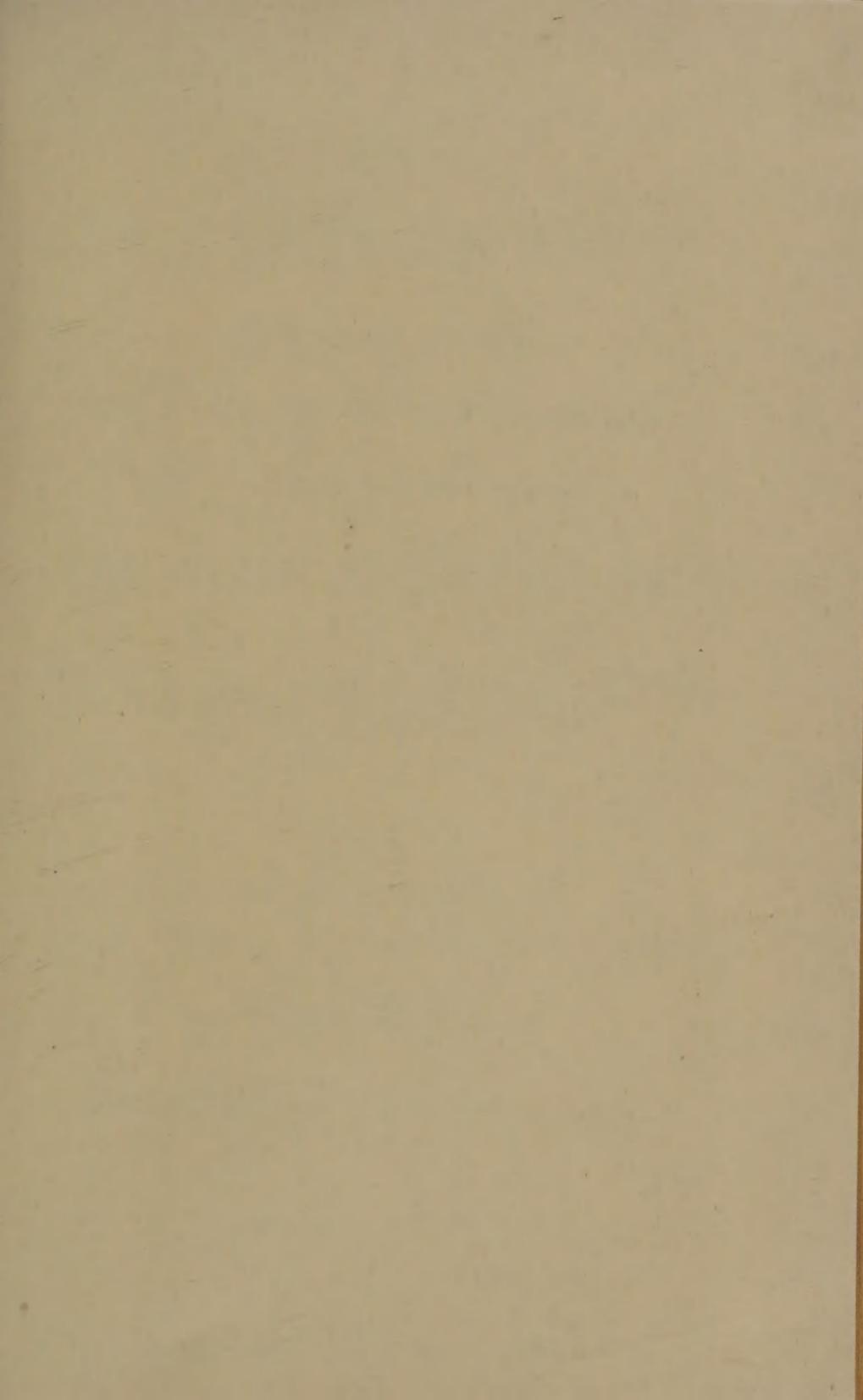
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THE BIOGRAPHY OF SATAN:

OR A HISTORICAL EXPOSITION OF

THE DEVIL AND HIS FIERY DOMINIONS,

DISCLOSING THE ORIENTAL ORIGIN OF THE BELIEF IN

A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO,

THE PAGAN ORIGIN OF THE SCRIPTURAL TERMS "BOTTOMLESS PIT," "LAKE OF FIRE AND BRIMSTONE," "KEYS OF HELL," "CHAINS OF DARKNESS," "CASTING OUT DEVILS," EVERLASTING PUNISHMENT," "THE WORM THAT NEVER DIETH," ETC., ETC., ALL EXPLAINED.

BY K. GRAVES.

Author of "Christianity before Christ, or the World's Sixteen Crucified Saviours."

"FEAR HATH TORMENT."---[1 John 4: 18.]

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☞ A gentleman who has read the 163 questions declares, "they are worth double the price of the work."

"FEAR HATH TORMENT."

FRIENDLY READER:

Are you, or have you ever been a believer in the doctrine of future endless punishment? And did you ever tremble with the fearful apprehension that you might be irrevocably doomed to a life of interminable woe beyond the tomb? Did you ever shudder at the horrible thought, that either yourself or some of your dearest friends might possibly in "the day of accounts," be numbered amongst those who are to receive the terrible sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels?" Matt. 25—41. Were you ever "tormented and goaded with such fearful forebodings as these, and haunted with them day and night, for weeks and months together, if not during long and tedious years, as thousands upon thousands of the most devout believers in the Christian faith have been in all ages of the church? Or were you ever present during a "religious revival," and witness the priest remove (in imagination) the cover from Hell's burning mouth—that blazing, "bottomless pit," whose lurid flames of fire "ascendeth up forever and ever,") and did you hear him depict to a terror stricken audience the awful fate of the countless millions of the "doomed, damned souls" of the underground world? Did you listen as he portrayed their agonizing sufferings, and spoke of their loud, terror-inspiring, heart-rendering wailings of anguish, their ineffable groans, their doleful yells and soul-bursting shrieks of despair, which like a thousand commingling thunders, reverberating along the great archway of their murky prison, shake "heaven and earth and hell?" And did a shuddering fear steal over your nerveless frame and chill the blood in your very hearts in spite of your efforts to resist it and stave it off, as the "pulpit orator," in glowing eloquence, depicted the wretched inhabitants of this world of woe, as being tossed to and fro with their naked souls upon a fathomless sea of flame; a shoreless ocean of boiling, blazing, sulphurous fire, lashed into furious, dashing, mountainous billows, by the ever-thundering, ever-bursting, never-ceasing storms of divine wrath; and as they essay to quench their parching thirst with this liquid fire. "The worm that never dies," robed in burning brimstone, we are told makes his eternal feasts upon the vitals of their bleeding hearts, lacerated by the swift-sped thunderbolts of Jehovah's direful vengeance—aye, the barbed arrows, fresh drawn from God's own quiver. And old grim Lucifer, the depoted executor (in part) of God's vengeful wrath, heedless of their doleful yells and maddening cries, culminates the awful drama as he "wods up the fires and keeps them burning," and pours the red-hot, blistering embers down their shrieking throats. Or, to shift our stand-point from the realms of fancy to fact: A popular Christian clergyman, (the Rev. Mr. D—,) in a fit of inspirational turgescence and mental explosion which recently came off in Xenia, Ohio, as he collapsed, let off the following: (We present an extract from

his sermon.) "Fathers and sons, *pastors* [mark this, ye preachers!] and people, husbands and wives, brothers and sisters, in unquenchable fire, with swollen veins and bloodshot eyes, strain toward each other's throats and hearts, reprobate men and women, devils in form and features, hideous to behold. As God's vengeance is in his heart, and he delights to execute it, he will tread them in his wrath and trample them in his fury, and he will stain all his garments with their blood." [Wonder if he will then reascend his burnished and beautiful "emerald throne" with these bloody clothes on.] "My head grows dizzy, as it bends over the gulph." [Quite likely, brother; lofty climbing always has the effect to make men with small brains giddy-headed. Empty vessels float easily. And we humbly suggest that you should have been cropped, blistered, bled and put to bed instanter, and opiates and cooling powders administered *ad infinitum*, after such an exhausting, moonstruck effort to scare sinners into heaven.] Take another example: A Rev. Mr. Clawson, (a Methodist Episcopal clergyman) as "it came to pass," being once pregnant with the spirit of eternal damnation (and not knowing, as we suspect, "whether he was in the body or out of the body," See 2 Cor. 2—4,) blew up the *unconverted portion of his audience* in the following spasmodic style: "God will keep the red hot cinders of black damnation upon your naked souls as high as the pyramids of Egypt." (We suggest that Mrs. Partington would have considered this as rather a dangerous case of "*information of the brain*," or of "*a rush of brains to the head*.")

Now, kind reader, let me ask you, have you had any practical experience in listening to such frightful and frightening ebullitions of folly and fanaticism as the foregoing, which we have presented here as mere specimens of the kind of priestly flummery which are continually rolling out from the pulpit upon the recurrence of every Sabbath, in every part of Christendom? Though it is true such pompous and foolish language is not always used as is found in the examples we have here presented, yet the spirit manifested is the same. And have you ever calculated or reflected upon the vast, untold and almost inconceivable amount of terror, fright, misery and despair, and consequent destruction of happiness it has brought to millions of minds and millions of families of the present era as well as those of the remotely past superstitious ages? If so, you can understand our object and appreciate our motive in throwing this pamphlet before the public. For certain we are, that "In fear there is torment," and consequently unhappiness; and certain we are too, that if the two hundred millions of people called Christians could be made acquainted with the historical facts which will be found in this work, and which go to prove most conclusively, that the doctrine of future endless punishment was originated and concocted by designing priests, and that a benevolent and beneficent God had nothing to do with their origination, as is claimed by the devout disciples of every primitive religion in the world, it would have the effect to dissipate a fathomless and shoreless ocean of fear and misery from the religious world. For it is now well-known to every intelligent person, that the fear of endless damnation has been, and still is, a powerful engine in the hands of the priests for "converting souls to God"—*i. e.*, for grinding (or scaring) sinners into saints, and that there has always been at least ten devil-dreading, hell-fearing Christians to one that is made practically righteous by the natural love of virtue and truth. It is the fear of the devil and not the love of God which

extorts from them a reluctant and tardy conformity to the principles of justice and the rules of practical honesty. That is, the devil is virtually set upon their track as a hound dog to scare them into heaven. And thus, they are nothing less, properly speaking, than *drafted saints*, or rather, *pious sinners*—Christians by practice, but villains at heart. And if they shall receive the final benediction of “well done,” it will, we opine, have to be attributed more to a pair of fleet legs than to a virtuous mind, for the former achieved the work enabling them to outrun “the grand adversary of souls” who howls upon every Christian’s track, “like a roaring lion seeking whom he may devour.” And here we may note it as a remarkable fact, that as momentous and solemnly important as this subject must be admitted to be, involving as it does our fate to all eternity, yet not one pious Christian in a thousand is able, when interrogated upon the subject, to give an intelligent answer as to the origin of the doctrine of *post mortem* punishment. (I have never found *one* that could tell.) They know nothing about how, when or where it first started, and this ignorance is sufficient to account for their blind and tenacious adherence to the superstition. It is generally believed and assumed, that its primary source is the Christian Bible. And does not, we ask, this lamentable ignorance greatly enhance the necessity and importance of publishing and circulating a work of this character, that by virtue of superior knowledge, the people may be undeceived in supposing that it is of divine institution instead of being as history proves, of mundane, priestly origin, and that they may thereby be delivered from the agonizing thraldom of fear and fright which have in all past ages beset the votaries of the various fear-fraught religions. If it were ever a wise policy to try to frighten men into the path of virtue by “the fear of Hell torments,” as was ingeniously argued by the Grecian Polybins, (300 B. C.,) that policy is now superseded by the substitution of more honorable, more laudable, and more enduring motives.

CHAPTER I.

EVILS AND DEMORALIZING EFFECTS OF THE DOCTRINE OF ENDLESS PUNISHMENT.

"Grant me, great God, at least,
"This one, this simple, almost no request,
"When I have wept a thousand lives away,
"When torment has grown weary of its prey,
"When I have raved ten thousand years in fire,
"Yea, ten thousand times ten thousand,
"Let me then expire."

We have not space here for an elaborate exposition of the evils and immoral effects of the doctrine of endless torment, but will present a brief list of a portion of these, condensed from our larger work on this subject, of which this pamphlet is a mere epitome or abstract:

1. The belief in a cruel after-death punishment is (as we have already shown) the prolific source on their own account of groundless and tormenting fears to all its believers.

2. It is also the source of a fearful amount of the most painful unhappiness to millions of the human race in dread apprehension of the fate of their friends even when but little is entertained on their own account.

3. The post mortem punishment doctrine taught by the Christian world, would invest the Deity with a character absolutely dishonorable and disgraceful, if not blasphemous, by representing him as morally capable of inflicting the most excruciating punishment upon the major portion of his children, whereas he would be a cruel and a hateful monster if he should thus punish one of his subjects for a single day.

4. It also fastens a disgraceful libel upon the moral attributes of man, by representing him as being so demon-hearted, even after he is translated to heaven and numbered amongst "the spirits of the just men made perfect," that he can witness, unmoved, the intolerable sufferings and raving torments of the millions of his fellow beings, consigned to endless woe.

5. It has caused the butchery, the bloody slaughter of millions of the human race by the efforts used to convert them, and "the rest of mankind" to the true religion in order to "save their souls from hell."

6. It has caused numberless suicides, infanticides, fratricides, etc.; children have been murdered for fear they would lead a life of crime, and thus "plunge their souls into hell."

7. The belief in devil obsession and endless punishment has caused more than one hundred thousand human beings to be tortured to death in various ways by "Christians" who believed in the superstitious notion of witchcraft.

8. The belief in post mortem punishment was the great "*motor nerve*," the primary mainspring of the Spanish Inquisition in which "Christians" slaughtered and "sent to the bar of God" more than 40,000 men, women and children.

9. It was the foundation of the fiendish war of the crusades in which *five millions* of people were made to drench the earth with their blood by the hands of "Christians."

10. It has contributed to fill our lunatic asylums with the insane, made so in many instances by the awful thought of eternal damnation.

11. It has caused an enormous expenditure of time and money in the various means used (as books, tracts, sermons, etc.,) for propagating the doctrine.

12. And finally, it converts the Christian world into cowards instead of moral heroes, by appealing solely to the organ of fear—the basest of human motives—instead of to the natural love of virtue implanted in the human mind.

We have an abundance of historical facts in our possession to prove all the above statements, but cannot occupy space with many of them in this small work. With reference to the first objection in the list, as also the third and fourth, the lines quoted from the poet Young, furnishes us illustrative proof. The victim of endless damnation prays that "After I have raved ten thousand years in fire, let me then expire." But the Christian world tell us God answers, "No, sir, no, your raving torments shall never, never have an end!" Now, not only must such doctrine as this be appalling to weak nerves, but we regard it as virtual blasphemy, as it represents God as being a more demon-hearted, inhuman monster than the most bloody-minded tyrant that ever drenched the earth in human blood. For neither Nero nor Caligula ever attempted to punish and torture in the most cruel manner imaginable even his bitterest enemy for a year, much less an eternity, as God is here represented as doing. But more, and worse. Listen to the following, from one of the most popular promulgators of the Christian faith that ever graced or rather disgraced the land of Christendom. The Rev. J. Edwards, a very popular preacher of the last century, president of a theological seminary in New Jersey, and "one of the brightest luminaries of the Christian church," as Rev. Robert Hall styles him, proclaimed from the sacred desk, that "the elect (in heaven) will not be sorry for the damned (in hell). It will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises." (See, "Edwards' Practical Sermons," No. 11.) Now, reader, keep down "the old man," restrain your feelings of horror till we present you another example of this kind. The Rev. Nathaniel Emmons, who quit the stage of time in 1840, once declared in a sermon, that "the happiness of the elect will consist in part in witnessing the torments of the damned in hell, among whom may be their own children, parents, husbands, wives and friends; *.*.* but instead of taking the part of these miserable beings, they will say "Amen, Hallelujah, Praise the Lord." Now, assuming this to be Christian doctrine, who will not blush to be called a Christian? But perhaps some reader will reply that it is not—that it is *bogus* Christianity. Then we ask him to explain, how heaven can be "a place or state of perpetual happiness," (see Webster's Dictionary,) unless its inhabitants can witness such scenes as these unmoved. If "perpetually happy," they must actually enjoy every scene they witness. And hence must shout, "Amen, Hallelujah, praise the Lord," when witnessing, as they do, according to the Scriptures, (see Luke 16—23,) their friends and relatives, rolling, raving and shrieking with the pangs of perpetual woe. Now, reader, don't you see that Edwards and Emmons were preaching the genuine Christian doctrines? Whether or not, however, we regard such sentiments not only as blasphemous caricatures upon a just and benevolent God, but as insulting libels upon human nature as it exists among "the spirits of the just made perfect." If our friends, after entering paradise, did really possess such a character as here ascribed to them, I would rather be a dog and bark at the moon to all eternity, than go to such a heaven and be numbered among such saints or angels, even though I should be endowed with the perpetual charter or special privilege of singing "Old Hundred," or playing on "the harp of a thousand strings," forever and ever. And sermons containing just such gospel rantings as these may be found in nearly every Christian library in the world, and exert a demoralizing influence on all who read and believe them.

CHAPTER II.

ANCIENT TRADITIONS RESPECTING THE ORIGIN OF EVIL AND THE DEVIL.

We now propose to submit to the reader a brief and condensed history of the ancient notions respecting the origin and infernal operations and machinations of that imaginary monster, counter-foe and arch-enemy to all human bliss and blessedness, known as "the Devil," "Satan," "the Serpent," the "Dragon,"

etc.; but for whom we think a more appropriate designation would be, "The Rival of Omnipotence," or "Omnipotence Second."

Here let the reader note it and emphasize it as a remarkable fact, *that God not the devil, was primarily believed to be the author of evil*, by the Oriental nations, and *that this doctrine is taught in the Christian Bible*. The words *Evil* and *Devil* seem to have been originally synonymous terms—the latter being, as we are told, a contraction of the words "do-evil," and hence represents a mere personification of evil. And there is abundance of evidence accessible to prove that the conception of evil existed long before the devil was discovered or thought of; so that should his devilish majesty set up a claim, or any of his friends for him, of being the originator or author of evil, he would be nonsuited in open court. The case would be reduced to a *nolle prosequi* or pronounced *tout au contraire*. Instead of ascribing evil to the devil in the early ages of human society, we find it was ascribed to the Deity himself, and considered the natural action of his own faculties, the normal and legitimate working of his own divine powers and purposes. He was assumed to be the source of both good and evil. There being already (in the conception of the people) one Infinite Being, (God) no room was found in the original creation for another, and hence his sooty majesty was left out. He was an after-thought. It was not until the second edition of creation was struck off, that his long-tailed lordship was thought of, or allowed to have an existence except among snakes. He was finally gotten up as a "helpmeet" for the priests, it being discovered that it would require the three-fold power. 1st. Of "The drawing chords of love," from the fountain of infinite goodness. 2d. The draw-game of the priests (upon the pockets of the people) and, 3d. The howling of the serpent *alias* the dragon, *alias* the devil, (like "a roaring lion,") to get a sinner into heaven. Verily, verily, "Jordan is a hard road to travel, I believe"—*i. e.*, heaven seems to be a place not very accessible. We have stated that the devil was not thought of in the original creation. And how the people were restrained from the commission of universal crime and carnage without the fear of the imaginary ghost of old king Beelzebub before their eyes, is a "mystery of godliness," which we suppose only the spiritually-minded can comprehend—that is, those who are sufficiently spiritually-minded to "understand the things that belong to the kingdom," or to see a devil where there is none. There is abundance of historical testimony to prove that no nation in its earlier history—not even "God's holy people" had any idea or conception of the existence of a prime originator of evil, or "tempter of souls," separate and apart from God himself, while it is evident that no possible advantage or end could have been served by the existence of such a being, while the people were ignorant of it and the conception foreign to their thoughts. Hence the presumption must be, that he was not yet born or hatched. Strange, too, when according to orthodox showing, this was an age of the world in which it was all-important and indispensably necessary that he should have been incoronated and established upon his throne, and the fact extensively advertised, because we are told that "the imagination of man's thoughts were evil, and only evil, continually." (Gen. 8—22.) And, hence, a devil was needed to care them on to the right track—"the straight and narrow way that leadeth unto Jordan," as we are virtually taught. This is his "high calling"—the great end of his creation. It certainly, then, was a great blunder, a serious desideratum, to omit this creation at the start, or if created, to neglect to make it known. Good and evil were primarily regarded as only different degrees of the same thing, and both as emanations from an all-wise and perfect God, "the author of everything both good and bad," whose residence then by many was believed to be the sun. And let it be noted here that the first conception of evil and a devil was inferred from the violent and destructive operations of the elements of nature not now classified with, or regarded by any one as moral evils, and which it was known even these human beings could have no agency in producing. And here dates the first rude conception of a devil, which means simply a destroyer—not of souls, but of natural objects.

CHAPTER III.

A WICKED DEVIL AND AN ENDLESS HELL NOT TAUGHT IN THE OLD TESTAMENT.

The proof that the early Jews (Hebrews or Israelites, rather,) like the heathen at a still earlier period, were entirely ignorant of, and had no conception of the existence of a devil, or distinct evil principle, and ascribed all evil and all crime as well as all goodness, to God, is of a three-fold character.

1. The absence of any allusion to such a personage in the Jewish Scriptures, or even to a state of punishment after death.

2. The repeated positive declarations in the same "Holy Book," that God himself is the author of evil.

3. The fact that all those names, terms and titles, now applied to the devil, or used to designate such a being in the Old Testament, were by the Jews applied also to God, and are still more remotely traceable to Pagans, astronomical imagery or star-born spiritual beings.

First. Relative to the first of these propositions, it may be remarked, that orthodox Christians have often been challenged to place a finger upon a single text in the Jewish Old Testament, (the only authentic record of their doctrine,) which either specially or by fair implication teaches the existence of either a devil or an endless hell, or any doctrine tantamount thereto.

If we examine the history of the first transgression ever committed by man, according to the report of the Jewish and Christian Scriptures, we will find no allusion to these doctrines, and no threat of punishment in another life as a penalty for this or any other sin, as most certainly we should, if these doctrines were then known, believed and propagated. True, we are told, that mother Eve was beguiled by a serpent to eat an apple. But a serpent is not a devil according to our dictionaries, but a snake. And according to the opinion of the learned Dr. Adam Clarke, the serpent that beguiled Eve was really nothing more nor less than an ape or monkey—a very different animal (having its tail and its destructive propensities) from the fancied, cloven-footed orthodox devil. But whether the original tempter were a devil, serpent, snake, snapping-turtle, or biped, quadruped, non-ruped, or a legless, crawling reptile, there is no intimation that he had anything to do with punishing Adam and his wife for their "manifold transgressions," but let them slide over Jordan unmolested. There is no account that either of them were consigned to the fiery pit, minus a bottom; no sentence or threat of never-ending torment or punishment beyond the grave as a penalty for the first great transgression of the human race—that "mighty sin" which resulted, we are told, in the downfall, depravity, and almost moral wreck and ruin of the entire race of man. Now, had there been a devil then "to punish the wicked," certainly he would have been brought out, sworn into office, and put upon duty. His enthronement and inauguration would not have been delayed an hour. At least his existence and his fiery whereabouts would have been proclaimed "from Dan to Beersheba," and Jehovah's threatening vengeance and thunderbolts of wrath would have been rolled in fiery billows, along the moral heavens as he announced the existence of a world of endless woe for all sinners and apple eaters in the future, as well as the place of consignment for father Adam and his new rib-made wife for ruining the human race, by indulging their gustatory proclivities upon a pippin. The existence of a fiery world, with its malignant, relentless ruler and omnipotent potentate, should have been and would have been announced, and the notice engraven in imperishable golden characters upon the boundless, cerulean, over-arching concave of heaven, immediately after the first transgression of man as a standing terror and eternal warning to sinners, or those who might be tempted to sin, in order to deter them from future transgression and future crime, had such penal arrangements existed or been thought of. But instead of this, the punishment was only temporal. The ground was cursed, grandmother Eve sentenced to "bring forth children in sorrow," the serpent doomed when jejune to eat dust, (except in wet weather, when he had to "go it slyly," if not suffocatingly on mud,) and grand-father Adam chased out of the garden "with a sharp stick," but no roasting or fiery pit punishment is even once named.

Second. Then look at the case of the first commission of the greatest crime ever perpetrated by human hands, or ever registered upon the scroll of human depravity—that of the perpetration of murder, and the murder too of a brother (fratricide.) Cain was to be a “fugitive and a vagabond in the earth” for killing his brother, and the soil was to be unpropitious on his account. But there is no burning, broiling, or frying threatened, or hinted at, to be inflicted either in this life or “that which is to come.”

Third. Not even on the occasion of issuing “the law on Mount Sinai,” when we must presume the whole counsel of God was proclaimed, and when it is confessed the whole world was steeped in crime, do we find the doctrine of future rewards and punishments in another life even hinted at.

Fourth. Nor yet on the occasion of drawing the whole world for its superlative wickedness, (Noah and clique only excepted,) was the fiery whereabouts of the “Evil One”—his Satanic snakeship—made known and announced as the future home of the wicked. There is no intimation, that while their bodies should be floating on the expansive waters of the “mighty deep,” their souls should be roasting in pandemonium below, or should be floating on a sea of fire. Noah was a “preacher of righteousness,” but not a preacher of “endless damnation.”

Fifth. We will dismiss the argument with the remark, that while Jehovah is represented as often getting angry, and as being again and again engaged in dealing out his fulminating thunders upon his “Holy people”—in pouring out his threats, curses and wrathful imprecations upon the “devoted heads of his own chosen nation,” he never once threatened them with fire and brimstone, or to cast them into the pit without a bottom, for their “numerous transgressions,” their “manifold backslidings,” and their “wickedness of heart,” not even after they had rolled up a mountain of crime whose towering apex stood in defiant mockery before the throne of heaven. Two thousand five hundred years thus rolled away after creation, as we have shown, (and we will now add to it at least one thousand more, basing our calculation on “Jude’s Christian chronology”) before his devilish or snakish majesty was born or ushered upon the stage of action; or, at least, before he was introduced to society, or anybody was honored with his acquaintance, or even suspected him as being in esse. As we find no traces of him among the prophets, he either had led a very obscure and retired life, or was yet in the labyrinths of chaos. For it was not until about the dawning of the era of the Gospel Dispensation, that he was inaugurated and crowned king of pandemonium.

Now we have only to appeal to Jewish and Christian history to show that society was as moral, and as free from crime, during this long period, that the world (or at least this portion of it) was in want of a “devil” to help on the cause of Zion, as during the devil-preaching, hell-scaring system or policy of proclaiming the Gospel, and frightening the people into piety and paradise (or rather into priest paying pews,) which was practiced in the “Dark Ages,” so called. If, then, society could prosper without a devil for nearly 4,000 years, why could it not continue to prosper without his assistance or presence through all time to come? More especially as we have the historical proof that society was not improved morally by his introduction into the world, or the introduction among the people of the belief in such a being; as we could amply prove, were it not so well known to every reader of history. Hence, is it not evident, that as there was no “prime Evil Agent” known to society in the early ages, to assume the introduction of one after the lapse of several thousand years, is to assume that in the economy of God something took place which was entirely useless, redundant, foolish and absurd. Reader, please answer this question before you read further. Tell us why it *now* requires two omnipotent powers (God and the Devil) to save a sinner or get a Christian into heaven—one leading the way with the inviting language, “Come ye blessed of my father”—the other pursuing in the rear howling upon his track like a roaring lion, when but one was sufficient during a period of 4,000 years. Reader, reason and reflect.

CHAPTER IV.

EXPLANATION OF THE WORDS "DEVILS" AND "HELL" IN THE OLD TESTAMENT.

I have asserted what I will here repeat, that the primitive Jews did not teach the doctrines of a devil and a hell as appertaining to another. It cannot be found in the Old Testament, nor in any writings of the Jews prior to the Babylonian captivity, (600 years before Christ,) during which some of the Jewish sects obtained these doctrines. Let it not be supposed that I am ignorant of the fact that the words "Devils" (always in the plural,) and "Hell" occurs several times in the Old Testament, but they are never used in the sense now popularly attached to these words. In every instance in which they are employed, they have exclusive reference to this life. It should be specially noted, that the word devil never occurs in the Old Testament—it is always in the plural—"Devils," and in this form had reference either to heathen deities, or to the evil spirits which many of the Jews believed infested the minds of men in this life. They had no "king Satan," or "prime Devil,"—as they had no place to keep him—no bottomless pit of fire and sulphur to cast him into. As for the word hell where it occurs in the Old Testament scriptures, it is translated and derived in every instance from *sheol*, and *sheol* is the Hebrew word for grave. And it is a noteworthy fact, that it is translated grave in twenty-eight cases. Why it was not translated grave in other cases and in all instances where it is found in the Old Testament, is a "Mystery of Godliness," which will hereafter be explained. But the context and the original meaning of the word "Hell," where it is found in the Old Testament, clearly shows that it would have made better sense had it been translated "grave." I will, here present some proof of this. Job ejaculates—"Oh! that thou wouldest hide me in the grave," (*sheol*,) (Job xiv: 13,) David exclaims: "If I make my bed in hell, (*sheol*) behold! thou art there." (Psalm cxxxix: 8.) Observe how much similarity of sense exists in the two texts above quoted. And yet the former is translated grave, and the latter hell. Now, why did the translators render *sheol* hell in the latter instance, so as to make David talk of making his bed in hell? Who that has an ounce of brains between his ears would speak or think of making his bed in a cauldron of blazing fire and brimstone, or a red hot furnace of living coals glowing with the most intense heat? He could not "sleep a wink" in a month in such a situation. But had *sheol* in this text been translated grave instead of hell, it would read—"If I make my bed in the grave," etc., language which approaches much nearer to good sense, for the grave will really be our bed when our bodies are consigned to the earth. I ask, then, which is the most reasonable translation, hell or grave? Again, Jonah is made to say—"Out of the belly of hell cried I, and thou hearest me." (Jonah ii: 2) What! did Jonah tumble through "Symme's Hole" into Tartarus (for he was too righteous a man to be driven thither) unobserved by Omniscience, who was not apprized of the sad catastrophe till the prophet roared and bellowed with a voice sufficiently stentorian to be heard over "the wailings of the damned," all the way from the "belly of hell" up to the throne of heaven!

How did his Jonahship get loose from the clutches of old Splitfoot, grizzly, king Beelzebub? Or how did he manage to elude the vigilant watch of his jail-keeper, old black Tisiphon, who guards the gates of Cerebus "day and night," so as to dodge through the door and make his way back to Nineveh? There were no Isaac T. Hoppers in Pandemonium then to construct underground railroads, and run off some of the "damned souls" occasionally. The truth is, Jonah's "belly of hell" was the belly of a whale, a pretty warm place, but not as hot as boiling brimstone—not hot enough to singe the hair, or burn a blister. It is evident, therefore, that *sheol* here is inappropriately translated hell; and it would not have been so translated, but that, as a Christian once expressed the idea—"It would not do to have no Hell and Devil in the Old Testament." Their feelings are analogous to those of the Methodist Episcopal clergyman, who exclaimed to his congregation, "Brethren, the Universalists tell us all men are to be saved. But we do not believe it. *We hope for better things.*"

Let it not be understood, however, that those who translated *sheol* into hell, entertained the thought that it had reference to any other than this life. Some of them have admitted that it had no reference to another state of being. I venture to affirm that no Hebrew scholar would risk his reputation for learning by interpreting *sheol* as having reference to a place of torment after death. They all know better. Commentators skilled in the language and in Jewish history, admit this is not the true interpretation, and the context proves it. All Jewish history shows that they never in their earlier history had any conception of a Devil or Hell as being provided or prepared for the wicked in another state of existence.

A volume might easily be furnished of historical extracts from some of the best and most popular authors, both Jewish and Christian, in proof of this statement, but a few must suffice: The celebrated Christian Church historian, Mr. Milman, declares that "the lawgiver Moses maintained a profound silence on that fundamental article, if not of political at least of religious legislation—rewards and punishments in another life." (History of Jesus, vol. i : page 117.) Bishop Warburton, so well known in English church history, and whom a writer, Mr. Arnold, styles "a great and shining ornament of the Gallican Church," says, "In the Jewish Republic, both rewards and punishments promised by Heaven were temporal only, such as health, long life, peace, plenty, and dominion, etc., (on the one hand,) and disease, premature death, war, famine, captivity, etc., (on the other.) In no one place of the Mosaic Institute, is there the least mention, or any intelligent hint, of the rewards and punishments of another life." (Divine Legislation, vol. iii : page 2.)

"No mention is anywhere made in the writings of Moses of a judgment day at the end of the world," says Mr. Mayer, Professor of the Dutch Reformed Church. And that great logical defender of the Christian faith, Dr. Paley, avers to the same effect, that "the Mosaic Dispensation dealt in temporal rewards and punishments, and you will observe that these blessings consisted altogether of worldly benefits, and the curses of worldly punishments." (Sermon xiii : page 10.) Bishop Watson, the champion defender of the Christian faith against Paine's Age of Reason, tells us that devils in the Old Testament means "men and women as traducers." The learned and celebrated Dr. Campbell says, relative to the word *sheol* which is rendered hell in several places in our translation of the Old Testament, that "it sometimes signifies the state of the dead without regard to their happiness or misery," as the Religious Encyclopædia of England tells us the Jews had a conception of a world or place of general rendezvous for souls after death without distinction of character.

The ablest and most popular Christian scholars, then, admit, that the early Jews, known primarily as Hebrews, had no conception of a personified wicked agent, or transmundane personal Devil, or of a place of endless torment beyond the confines of time; but that all words or names in the Old Testament, seemingly implying such ideas, were intended to have reference exclusively to this sphere of being.

CHAPTER V.

GOD (AND NOT THE DEVIL) THE AUTHOR OF EVIL ACCORDING TO THE CHRISTIAN BIBLE.

Our next and second proposition is, that the earliest ancestors of the Jewish race recognized God as being the author of evil by virtue of being the source of everything. The sequence had to be admitted to maintain a logical consistency. God could not be the author of all things without being the author of evil. The doctrine of future rewards and punishments constituted no part of the ancient Jewish creed, simply because, as we would naturally infer, all human actions, both good and bad, were regarded as proceeding from their God, Jehovah, or as being "inspired by the great Breath," as they express it, (in the Talmud.) But we are not left to mere inference from the omission of after-life

punishment for wrong-doing from their creed, that they regarded God as the author of evil—but we have taught it in the most explicit and unequivocal language in their own “Inspired Writings.” Read and mark well this inspired utterance of the great and leading prophet of the Jews, “I form light and create darkness. I make peace, and I *create evil*. I the Lord do all these things.” (Isaiah.) Could language be more explicit than this? And the prophet Amos asks, “Shall there be evil in the city, and the Lord hath not done it?” And Job speaks in the same strain, and puts forth the same doctrine: “We receive good at the hands of the Lord, shall we not also receive evil?” And Solomon also carries the principle or doctrine so far as to declare, “the Lord hath made even the wicked for the doing of evil,” as it should read; but our translation makes it read, “the day of evil.” Let it not be said that it is merely physical evils that are referred to in these texts. For, besides these, there are numerous other texts which go to show that there was not a crime known or perpetrated at that day, but what Jehovah himself is represented as committing or approving, and thereby assuming the authorship of. For example, he puts a lying spirit into the mouths of the prophets, (see 1 Kings, 22,) so that all the falsehoods they told were his, and not theirs. And the prophet Jeremiah goes further, and says that God lied virtually with his own lips: “Wilt thou be altogether to me as a liar?” “O Lord, thou hast deceived me, and I am greatly deceived.” (Jer. xxii: 7.) And Ezekiel caps the climax: “If a prophet is deceived, I the Lord have deceived that prophet.” Now, as deception and falsehood are synonymous terms, it follows that God stands charged here with being a liar, *i. e.*, “the father of lies” in the Jewish system, as the Devil was afterwards in the Christian system. He is frequently represented as getting mad, (see Deut. i: 37,) and swearing; and also of committing or approving of theft or stealing, (Ex. iii: 2,) of robbery, (Ex. xii: 36,) of murder, (Deut. xiii: 2,) and in fact of every crime known in that barbarous age.

Now, it is easy to perceive from this, why the Jews had no Devil. They had nothing for him to do. The Lord did it all. He perpetrated the evil as well as achieved the good. And to punish the wicked or evil-doer with “everlasting fire,” would have been to build a fire around their God. And let us here remark, that optimism (the belief that everything is ordered for the best) is a doctrine scouted by the Christian Church—yet it certainly is the legitimate inference from the above quoted texts from their own sacred Bible.

Of course, if every species of crime, evil and immorality, had the divine sanction, it was all right—*ergo*, it was for the best. Nor is it incredible that the Jews in a state of barbarism, and mental childhood, should have no clear conception of a line of demarcation between good and evil, and hence confound and classify them altogether. The oldest books in the Hindoo Bible evince the same state of mind, and also teach the same doctrine.

CHAPTER VI.

GOD AND THE DEVIL ORIGINALLY TWIN-BROTHERS, AND KNOWN BY THE SAME TITLES.

Another proof that the primitive Jews, like some of the earlier heathen nations, had no devil, and recognized but one common source for good and evil, regarding both as proceeding from Jehovah, is found in the fact that those names and titles now applied to the Devil, were by them and other nations primarily applied to the Deity, thus evidencing that both characters were formerly comprehended in one being, that being Jehovah God; and that after another being was hatched, created or conjured up (the Devil) to saddle all the sins of the world on, he still continued to be known and designated by the same names and titles that various nations, including Jews, had used in application to God only. Whereas a being possessing opposite characteristics should have been designated by names denoting opposite qualities, but for the

fact (as we shall soon show) that the Devil was at first considered a God, and as such was worshipped by several nations including some of the early Christian sects. And the same is true of Jesus Christ and the Devil, that the same titles were applied to each, evincing that they were both derived in common from the Pagan conception of good and evil, virtue and vice flowing or emanating from one fountain, which fountain was primordially the sun. In Exodus, 6th chapter, God is represented as saying, "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty." Now this God Almighty is found to read in the Hebrew Bible, Baal-Shadai, and in tracing the derivation of Beelzebub, the highest title for our or "your father the devil," to its original analytic form, we find it terminate in Baal-Shadai. Thus both are traceable to the same origin. Beelzebub, in its original Chaldean and Phoenician form is Baalzebub. Then we have Baal-Shadi *God Almighty*, and Baalzebub the *Devil*. And on further research, we find these terms are essentially the same—that is, were originally applied to the same being. Baal, as synonymous with Bel, was the Chaldean name for the Lord dwelling in the sun. Baal-Shadai was the sun in the zenith of his glory, and Baalzebub the sun while in the sign or constellation of the scorpion. And then there is Baal-i-al, or Baal-i-el, a Chaldean and Phoenician solar title for God. And this is the word or term from which the Devilish Beliel of the Christian New Testament is derived. Beliel is from Baal-i-el, Lord of the Opposite, which means a sign or constellation opposite to the sun at any given point. Adversary, another Satanic title, ("your adversary the Devil,"—1st Peter, 5:8,) is also traceable to the same source; Adversary being like Beliel a sign at right-angles, or adverse (adversary) to the sun. Paul asks, "What concord hath Christ with Beliel?" I answer, the same that Christ hath with the Father, all being traceable to one and the same original source. Dragon is another title for the great Attorney General of the lower kingdom, and is found to be synonymous with Baal and Bel. St. John speaks of "that old Serpent which is called the Devil and Satan—the great Red Dragon, with seven heads and ten horns, and a tail which drew the third part of the stars of heaven, and cast them to the earth" (Rev. xii. and xiii.) Here Serpent, Devil, Satan and Dragon, are used as synonymous terms, as nouns in apposition. Now, let it be observed, that the Dragon was worshipped by the Canaanites under the name of Dagon, and Dagon is compounded of Dag, *the fish*, and On or One, the Egyptian name for the God of the sun or in the sun. And this On or One is the source to which "The Holy One of Israel" is traceable. Dragon or Dagon, then, signifies Dag, the *fish*, and On or One, the sun—that is, the sun in the constellation of the fish. Satan, another of the numerous epithets or titles, with which his cloven-footed majesty was honored or dubbed, is from the Babylonian Saith-ain or Aith-ain, and is said to mean, *The Word, Logos, Fountain of Wisdom, etc.* If, then, Satan is the fountain of Wisdom, there is some sense and appropriateness, after all, in the Scriptural injunction, "Be ye wise as serpents, (or satans,) and harmless as doves." And some consistency, too, may be found, according to this explanation of Satan, in the two apparently incongruous Scripture texts—one representing God and the other Satan as tempting David to number the people. It may seem like rather a *dernier* expedient to get rid of a glaring contradiction—to make God and the Devil both one. But perhaps the end will sanctify the means; and if truth is sometimes stranger than fiction, may it not be in this instance?

Another title, applied to both God and the Devil, is that of Father. Christ spoke of "My Father in Heaven," and "your father the Devil." "Ye are of your father the Devil." (John viii:44.) He also referred to a certain class of believers, crying "Abba, Father." Well, now, Abba, we are informed, is from Abaddon, (Abad-don,) which St. John tells us is the Hebrew for Beelzebub, while Apollyon, (Latin, Apollo,) is the Greek. (See Rev. ix.) Apollo is, however, the Latin, for the impersonified Sun, or Solar God. Abba is Father, and Don is Lord, in the Hebrew, and according to the inspired John, the Revelator, the two together is Beelzebub. Abba-don-Father-Lord-Beelzebub—rather an imposing title for his Snakeship.

We will now notice some of the titles applied in common to Christ and the Devil. Lucifer, (suggestive of Lucifer matches, of which it may be presumed his Satanship was the patentee or inventor,) if not a common title for the "Evil

One," is, at least a very illustrious title. I think the old gentleman was formerly better known by this title than at present. It is one of the numerous titles, however, by which he has always been known and honored. Isaiah dubs his Royal Majesty as "Lucifer, Son of the morning," (Isaiah xiv: 12,) or, as some translators have it, and ours so explain it in the margin—Day Star. Then Lucifer was "Son of the Day Star." Well, now, mark the evidence. In Rev. xxii: 16, it reads—"I Jesus am the bright and Morning Star." Then, there is just the difference between Lucifer and Jesus that there is between the Morning Star and the Day Star—which Bailey's Astronomy, and Dupois's "Astronomy of the Ancients," show to be none at all. They were one and the same star. And this identity in name of Christ and Lucifer, as well as the reasonableness of designating each a *star*, is rendered more apparent when we recollect that both were considered the source of light.

Christ was "a Light to Lighten the Gentiles." (Luke ii: 32.) And Lucifer, or Satan, was by transformation "an Angel of Light," (2d Cor. ix: 14,) or as it is rendered, "a Star of Light;"—the stars anciently being considered angels, or the homes of angels, and were sometimes addressed as angels. We have then Christ as the "Morning Star," "Light to Lighten," etc., and Satan, or Lucifer, "a Star of Light." Both are stars and both are lights. God is another honorable designation for both Christ and Satan. Christ is "The God of Peace," (2d Cor. xiii: 11,) and Satan "The God of this world." (2d Cor. iv: 4.) And the appropriateness of the designation, and validity of the title of the latter, I believe is not disputed by the Christian world. Christ himself seems to have conceded it; for when his Satanship offered him "all the kingdoms of this world" for one genuflexion, or act of worship, he did not dispute his title, contest his proprietorship, or call in question the correctness of his boundless claim to "all the kingdoms of this world." He seemed disposed to "give the Devil his due," if not a little more.

Again: was Christ honored with the title of a "Prince?" So was the ruler of the brimstone kingdom. Christ was "The Prince of Peace"—Satan, "The Prince of Darkness," "The Prince of the Power of the Air." But why was he styled "The Prince of Darkness?" Does fire and brimstone, or brimstone and fire give no light? Certainly it must. Then, would there not be as much propriety in dubbing him "The Prince of Light," as an "Angel of Light?" However, he is acknowledged to be a "Prince" as well as Christ, and thus far they are cœqual.

And did Christ receive the awe-imposing title of "Son of God?" So did Satan receive a similar title. For "Son of the Morning" is, when properly rendered, "Son of the God who made the morning—who rules the morning," the God in the sun. But, perhaps, the most common title, or rather emblem for "that old serpent, the Devil," as John the Saint styles him, is that of serpent. And serpent was a popular emblem among the Jews for God also, if not a direct and explicit title for the Deity. We are told, (in Num. xxi: 9,) that "Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." Now we have the most conclusive evidence that this serpent was designed to represent Jehovah. In the first place, its uniform use in nearly all countries to represent either the Deity or the Devil, would indicate that Moses' serpent was designed to represent one or the other. And then, when Christ tells us that Moses lifted up the serpent in the wilderness as a type of him, (Christ,) we are no longer left in doubt as to which of the two (God or the Devil) it was intended to represent, and constitute an image of. No doubt remains of its being intended as an image or emblem of Deity, especially when we take into consideration the wonderful and God-like healing power ascribed to it, equal to that of the great idol, Dagon of the Babylonians, than which it certainly was no less an idol. Certainly it would be difficult to conceive of a deeper vein of idolatry running through the religion or mythological system of any nation, than that practically manifested or implied in this brazen serpent of Moses, or brazen image of God, as we may truthfully style it. I think no greater power was ever ascribed to any idol, nor more distinctive essential attributes of Deity. Then observe, what a glaring and high-handed infraction it involves of the first commandment: "Thou shalt not make unto thyself

any graven image, nor the likeness of any thing that is in heaven above or in the earth beneath, or in the water under the earth." Was not this brazen figure a likeness of something found both "in the earth beneath," and "in the water under the earth?" Are not serpents numerous in both localities? They were especially so at that time. I ask then what does the setting up of the serpent image by Moses lack of constituting idolatry, and commandment breaking, but the name.

The origin of this brazen serpent's business among the Jews, however, is not hard to trace out. The Egyptians, among whom they dwelt for several hundred years, entertained a very high respect, and we say for a portion of them, veneration for serpents, as did other Pagan nations; and made much use of them as emblems in their religious worship; as did also the Persians among whom the Jews or Israelites long sojourned. Indeed, Ophiology, or serpent worship, was prevalent at that time in nearly every nation on earth—that is so far as to use and venerate them as emblems of God and his various attributes. And the motives or reasons which led to the election of serpents for these purposes, is also easily explained. It was simply because its peculiar form or construction and character made it susceptible of supplying a great variety of emblems for most of the supposed leading attributes of the Deity.

We will here endeavor to present a brief explanation of the matter. In the first place, his entire wholeness or unitary construction of body, being without limbs or external parts, suggested the serpent as an appropriate emblem of the unitary conception of the Godhead. And then his movement without feet or legs, thus making no noise, was suggestive of the many, silent, noiseless, yet stupendous achievements of the Deity constantly going on throughout the Universe, as well as his supposed power to change his location without walking, without the use of feet and legs. And especially did this represent, in imagination, that beautiful, noiseless revolution of the planets in their orbits, at all times observable to the devout worshipper—these shining orbs being venerable and sacred as the homes of the lesser gods. And the innumerable, shining, dazzling scales of the serpent, following, as he moved silently onward, those two brilliant, visual orbs situated in the front of his head, were suggestive of the sun and moon leading the starry host through the heavens. By putting the end of his tail in his mouth, he formed a circle which was the chosen emblem of eternity. Mr. Higgins says, "The serpent was the emblem of eternity and immortality, and hence tempted the woman (in paradise) to bring forth immortal offspring."

This was the doctrine taught in some of the very ancient religions and mythologies, and revives very forcibly the story of Adam and Eve, and the serpent in Eden. The typical or emblematical use of the serpent to represent immortality, was suggested by the annual casting off the epidermis. The annual shedding of the skin of the serpent, which, however, always left him in possession of a new external covering, led many to believe that he never died, but was simply renewed or "regenerated," and born again every year, while all could see in the process an illustration of the soul's casting off the body in the act of being born into immortal life. Hence its use to represent eternity and immortality. The hissing of the serpent, it appears, was supposed or fancied to resemble "the still small voice of God."

The Jewish prophet, Isaiah, seems to have entertained this superstitious, Pagan idea when he declared, "The Lord will hiss unto them from the ends of the earth, and he will hiss for the fly of Egypt." This sounds rather snakish as well as heathenish. And Christ's "still small voice" was doubtless derived from this serpentine source, as a "still voice" and a "small voice" were ascribed to serpents alone.

And more than all, the wonderful attractions or fascinative power of the serpent was beautifully suggestive of "the drawing chords of love," which God was supposed to exercise towards all men. Christ declared, "If I be lifted up, (like Moses' serpent in the wilderness,) I will draw all men unto me." In like manner did Moses' serpent draw men unto it, and all natural serpents do likewise when men present themselves within the sphere of their magical powers. And by nearly every Oriental nation reported in history, the serpent was supposed to possess wonderful sanative or healing powers. We are informed

that the Egyptians were strong in this conception; and of them, in all probability, Moses, (who was "skilled in all the learning of the Egyptians,"—Acts vii: 22,) borrowed the idea of his brazen serpent to heal the snake-bitten Israelites. And we are told the Hindoos and Grecians, as well as a portion of the Egyptian nation, were, from a very early period of their history, in the habit of carrying a pole, during their travels, with a serpent entwined around it. It will be recollected that Moses' brass serpent was constructed upon a pole. And the emblem of the healing God Esculapius, according to Faber, was a serpent around a pole.

The word Seraphim, denoting an order of angels in the Hebrew theocracy, (see Isaiah vi: 2—6,) and the word Serapis, the name of an Egyptian God, both appear to be derived from a serpent, and hence may be considered twin-brothers. And it is a singular circumstance, and one which must certainly be regarded as implying great veneration for the reptile or snakish tribe, that Moses' foster mother, (Thermuthis,) according to Josephus, was named for a serpent—at least the Egyptians had a serpent by that name. We are told that the Hottentots from time immemorial have believed that bruising the head of the serpent with the heel will cure its bite, which calls to mind the seed of the woman bruising the serpent's head, as spoken of in Genesis iii. We have already elsewhere stated, that Eve is from Heiva, Heva, or Eva, a serpent. And we may state here that some of the early Christians partook of this spirit of universal homage paid to snakes or serpents. One of the earliest sects of the Christian faith noticed in history, was called Ophiates, (which is from Ophis, a serpent,) on account of the homage paid to serpents.

We are also informed, that more than a thousand years ago, Christians were in the habit of carrying serpents with them in their travels in the manner we have described some of the Pagan nations as doing. And the walls of some of their oldest churches may now be seen decorated with the figures of serpents. So that even the Christian religion seems to have been a little snakish or serpentine in its character in earlier history. After reminding the reader that the serpent in the garden of Eden is by the Christian world identified with Satan, while Moses' serpent was an image or emblem of Jehovah, so far at least as appertained to his omnipotent healing energies and divine guardianship—we will remark that other and older nations, or religions, than the Jews and Christians, choose or made use of the serpent as a mystical figure or representation of both good and evil personified, that is, both the Deity and the Devil; or, as some expressed it, he was both creator and destroyer—creating himself anew, it was thought, every time he threw off his old exterior covering, and exhibited a new one, while his venomous bite destroyed whosoever made battle with him. And the venom in the fangs of the serpent being fatal, like that deadly moral poison instilled into the souls of mortals by the great adversary and arch-enemy of the human race, while his (the serpent's) resistless fascinating powers being supposed to resemble the wily insinuations and attractive or seductive allurements of the "Evil One," aptly and powerfully hinted the propriety of using the former to represent the latter—in other words, the propriety of identifying the Serpent and Satan together.

Hence the serpent became a Devil, or *the Devil*. Here then we have another example of the same name being anciently used in application to both God and the Devil, evidencing still further the truth of our proposition, that they were originally comprehended in one being, as all the names and titles of the Father, Son and Satan, which we have thus far enumerated, most clearly indicate. We have shown that the same names essentially, and in some cases literally, were applied indiscriminately to Jehovah, Jesus Christ and the Devil, from which we must certainly readily infer that they were originally considered one in essence—that is, were derived from the same imperfect perception, and consequently unitary conception of good and evil blended and confounded together.

This view of the case is corroborated by Christian testimony. The Rev. Mr. Pitrat (in his "Pagan Origin of Partialists' Doctrines," page 58,) quotes the Grecian poet, Euripides, as saying, "In no case good is separated from the evil. There must be a mixture of the one and of the other." The author adds: "This opinion is of immemorial antiquity, and has been held by theologians, legislators, poets and philosophers."

Thus the opinion is indicated to have been of general prevalence as well as of great antiquity, that all good and evil, (and of course, their personified representatives, God and Satan,) were co-essentially, at least, inseparably one, as we have indicated to have been the belief of "God's holy people." Or, to state the thing more definitely, the Jews and their Pagan ancestors, if we recur to a very early date in human history, had no Devil, but comprehended all conceptions of good and evil in one being. So that when the perception of good and evil as distinct elements and characteristic qualities began to be made, and a distinctive line drawn between them, and as a consequence a new author hunted up or conjured up for the latter, his names and titles were borrowed from that compound being, Jehovah, who had hitherto been regarded as the common source and creator of both good and evil. It was not until man's moral perceptions had so far matured as to fancy a distinct line of separation or demarcation between virtue and vice, that a Devil, or personified evil genius, was created in man's imagination as the father, creator, or author of the latter. And even at this period their perceptions, or appreciation of a distinction between moral and immoral actions, were so weak and imperfect, that the new-fangled or newly created author of the latter still passed for a God-deserving homage, and not entirely devoid of moral qualities. In fact, some nations regarded him as but little inferior to God, (that is, the first or original God,) except with respect to power; and even Christians at this day concede him to be very near equal (if not in fact superior) in this respect, as he outgenerals God Almighty, and captures nearly all his subjects, according to their own showing, and the teaching of their own Bible. So near equal at first was the great evil genius to the God of infinite goodness, that he was by somenations regarded as a twin-brother. We will quote history in proof:

"With regard to evil spirits," says an author, "the growth of ideas seems to have been very gradual. In the beginning, there was no distinct and defined separation between good and evil in the minds of men. In Hindoo theology, the same God destroyed and reproduced, and was not supposed to be impelled by wicked motives in his work of destruction any more than nature is. In Egypt the two powers were divided, but the malignant Typho was twin-brother of Osyrus the Good."

And it should be treasured in memory here, as will be observed from this quotation, that the first distinction or classification of good and evil, did not appertain to moral actions or the actions of men, but was restricted entirely to physical nature, the operations of the elements, etc. For a long period, the attention of mankind seems to have been wholly directed to the phenomena of the physical external world, and for a long time they rested in the opinion that the same being, the same God, who had created, also destroyed—the same being who sent down the genial solar rays of vernal spring, also sent the chilling, desolating blasts of winter; the same God who poured down the genial, gentle showers to revive the drooping flowers, the withered grass, and parched up, dying cereals, also darted forth the forked lightning and blasting thunderbolt. But, at length, as men's observations grew broader, and their perceptions became more distinct, their cogitations ripened into the conviction or conclusion that there was too great a difference between the creative energies and the desolating or destroying effects of Nature, to be the product of one and the same being. And hence was originated the prime evil genius, or Evil One, to stand as sponsor or author of the evil actions, not of men, but of Nature—not of the moral world, but the natural world.

"It is impossible," says the Grecian philosopher and historian, Plutarch, in his 'Hermes,' "that one sole being, either good or bad, can be the author of all, for God can cause no evil."

And hence he tells us on the next page:

"We must admit two opposite causes, two contrary powers, leaning the one to the right and the other to the left. As the good cannot produce evil, then there is a principle causing evil as well as one causing good."

Thus reasoned the priest of Apollo and philosopher of Greece.

"We see by this passage," adds the Rev. Mr. Pitrat, "that the true origin of the two principles (God and Satan) proceeds from the difficulty which men in all times found in explaining by one sole cause, good and evil *in nature*."

Besides the cases and examples which we have just submitted, we might refer to the theories of various ancient nations to show that the original conception of a Devil or evil genius was that of a God ruling over a portion of the empire of Nature, or what was generally considered the adverse antagonistic or evil portion of Nature. In the ancient Chaldeo-Persian system, he held dominion over all the aquatic portion of animals and birds. In other countries his empire was more restricted.

Speaking of the ancients in general, Plutarch says:

"They believed in two Gods of different trades, if I may say so, who caused the one good and the other evil. They called the first, God by excellence, and the second, Demon."

Of the Persians, he says:

"They believed that the first was of the nature of light, and the second of that of darkness."

This accords exactly with the modern Christian theory.

"Among the Egyptians," he continues, "the first was called Osyrus, and the second Typhon, eternal foe to the first."

To show that the notion or doctrine of a personal evil agent, the author and embodiment of all evil, is not a tenet peculiar to Christianity, but is of very ancient heathen origin, and prevailed very extensively in the world long before the era of Christianity, or advent of Christ, we will cite briefly a few other examples. Augustine tells us:

"The ancient Assyrians as well as the Persians, admitted two principles, whom they honored as two Gods, the one good, and the other bad."

The Rev. Mr. Pitrat says:

"The inhabitants of Tologomy, (India) believe that two principles govern the Universe, the one good, who is light, and the other bad, who is darkness."

He further says:

"The Peruvians (of South America) revered Pacha-Carnac as being a good God, and Cupai as being a bad God. The Charibs admitted two sorts of spirits, the one benevolent, who dwelt in Heaven, and the other evil, who hovers over us to lead us into temptation. The former, on the contrary, invite us to do good. Those of Terra Firma think that there is a God in Heaven—the sun. Besides, they admit a bad principle, who is the author of all evil."

The inhabitants of the kingdom of Pegu might be referred to as holding similar notions. Also, the Portuguese, who style the great evil genius, Demon. The Hottentots call the good principle "The Captain of Above," and the bad principle, "The Captain of Below." The latter is known as Touqua. The arch-demon of the natives of the island of Formosa, is Chang, and their supreme God, Ishy. Among the inhabitants of the island of Teneriffe, the Devil is known by the name of Guyotta.

The people of Coterdea believe in two Gods—one white and good, the other black and evil. Among the Scandinavians, the evil God is known by the name of Locke, and is believed to make perpetual war against the good God, (Thor.) In Brazil, his Satanic majesty passes by the name of Aguyan, while among the Tartars of Katzchenzi he is known as Tous. The Devil of the Manicheans is Hyle. The Esquimaux, says the Rev. Mr. Pitrat, believe in a God supremely good, whom they call Ukonua, and in another Ouikan, who is the author of all evils, who causes the tempests and who capsizes the boats—verse 63. He says also, "The Siamese sacrifice to an evil spirit whom they consider as being the cause of all the misfortunes of mankind," which is similar to the idea of the Hottentots, who say that, "From him all evils flow to this world." I will add here that the Chaldeans had their evil stars, (as well as good ones,) which they believed were controlled by the Devil or evil spirits. And thus, says Plutarch, "The dogma of two principles (two Gods) was admitted by nearly all nations."

Thus we perceive that the most ancient notion of a Devil or Evil Genius was, First, That of a being antagonistic to God, and yet himself a God, the two possessing many similar characteristics and on nearly an equal footing with respect to power and jurisdiction, being in Persia "own brothers," twins. Second, The sphere of his operations was at first restricted in most theogonies to physical nature. Third, He was graciously gotten up to save God from the stigma of being considered the author of evil, a logical deduction from the premises that a good and pure being could not be the same, or author of that which was not good—or anything evil. A further research into the great arcana of Nature would have taught them that all evil, both moral and physical, is simply a natural concomitant of the crude germinal immature state of nature, which will disappear as the world matures and ripens into perfection. Fourth, It will be observed, that nothing is said about the smoking pit or infernal regions, as it had not at that time been discovered or thought of. A Columbus had not as yet sailed in that direction. The respective thrones of the two omnipotent Gods was situated in the stars or among the elements. The good God some placed in the sun, while his rival antagonist was consigned to the moon or some of the planets, as all theological conceptions at that period were connected with the starry heavens, more or less. The distance of the two kingdoms apart is not known. In Persia, they were situated so near together, that Mithra the Mediator, or as Plutarch calls him, the Inter-Mediator, being situated between them, could transmit messages from one to the other, and interfered or intermediated to settle their difficulties and disputes, from which circumstance he received the name of Mediator. It will be recollected that the two kingdoms in the Christian system were situated so near together that Dives and Lazarus, or Dives and Abraham conversed together, though it must have required hallooing on the highest key to be heard across the "impassable gulf" situated between them.

That the Devil, Satan, or "the Old Serpent," was at first a coequal God, and not invested with the odious repulsive character with which we now find him represented by the Christian world, we find further evidence of in the ancient diagrams used in physical astronomy. By examining the astronomical charts, maps, and text books used in our schools and colleges, it will be found that the Serpent is pictured under the two-fold aspect or character of "A Good God" and "An Evil God." In the first place, we find him represented under the name of "The Hydra," extending through and including three constellations, that of the Crab, the Lion and the Virgin, thus representing the three summer months, June, July and August. And then we find another diagram of the Serpent in another part of the heavens under the name of "The Scorpion," inaugurating the winter season—inaugurating the dreaded inauspicious October, the harbinger of cold and dreary and evil Winter. And thus he was used to represent or symbolize both good and evil; which, when personified, were God and the Demon. We can easily understand, therefore, why Moses and the Israelites, as well as the Egyptians and Hindoos, had both a good Serpent and an evil Serpent—the latter figuring in Eden, the former constructed of brass and displayed on a pole. And the statement or theological proposition, that the great Emperor or "Charge d'Affairs" of the smoky regions was once considered a God, is still further confirmed by the fact that he was formerly in several religions a coequal member of the Trinity, "hail fellow well met" in the triad of Gods. The third member of the Trinity in India, Egypt, Persia, and I believe Mexico, also, was a representation and personification of evil in their most ancient legends, which furnishes evidence indisputable, that they stood in the relation and occupied the position of Gods. We may legitimately conceive that although the character of the two Gods at first stood nearly parallel with respect to moral attributes, yet as time rolled on and developed and matured the moral perception of the people and capacitated them to demarcate or discriminate good and evil, they would in imagination see the two Gods diverging morally wider and wider apart and becoming more and more hostile to each other, until finally they would become, and did become, directly, antipodes, and in deadly array, strife, and opposition to each other in nearly every conceivable respect, though in all the change the Evil God did not lose his power or sway. He still retained almost uncurtailed the omnipotent power

with which he was at first invested, though his tenure or jurisdiction was gradually removed from the physical or natural to the moral world, so that the seat of his empire is now in the minds of men, and not among the physical elements or planets as formerly. Such has been the work of man's imagination.

CHAPTER VII.

ORIGIN OF THE TERMS "KINGDOM OF HEAVEN," "GATES OF HELL;" ALSO OF TRADITIONS OF THE DRAGON CHASING THE WOMAN, THE WOMAN CLOTHED WITH THE SUN, ETC.

The Christian theory, as we have briefly stated on a previous occasion, so far from restricting the power or empire of the Evil One, grants him the lion's share; allowing him to carry off the major portion of the human family, having first permitted him to construct a broad gauge or "broad road" for the purpose, and "many there be who go in thereat," while they have the road leading to the other kingdom so very narrow that "few there be who find it." And thus they permit "the Prince of Darkness" to carry off to his subterranean empire nearly the whole retinue of souls which God had created for "the purpose of his own glory," and thus thwart the main object of creation. We observe, from the authorities quoted, that the perception of physical evil or natural evil preceded that of the perception and recognition of moral evil; and that physical evils first recognized were those produced by the violence of the elements and the rotation of the seasons. Winter, with her cold, bleak drapery, and her wide-spread desolation and destruction, was in the estimation or imagination of the ancients, the principal and most prolific source of evil—*i. e.*, the God of Winter. The primitive inhabitants of the earth, as heretofore intimated, having noticed that during six months of the year the powers at work in Nature were engaged in fructifying, vivifying, beautifying, producing, etc., and that during the other six months some apparently adverse power arrested, blasted, and destroyed those desirable operations and their results, they hence imagined two contrary hostile powers engaged in perpetual war against each other. And as the six Spring and Summer months were attended with almost perpetual sunshine, and the growth and production of fruits and flowers, and culinary or edible vegetables; such things as were calculated to supply their natural wants, they were regarded as constituting, and became known as, "the true kingdom," or "kingdom of Heaven," while the Winter months were denominated "the kingdom of Darkness."

The former was also called "the kingdom of the Sun," or God, who dwelt in the sun. This imaginary entrance to the kingdom, which it was supposed opened to the sun as he left the tropic of Cancer to travel back to the south, was called "the gates of Heaven," while the fancied passage through the other tropics constituted "the gates of Hell." At the first stood the Lamb, the zodiacal sign of Spring, to usher in the glorious sun, or sun-god, as he drove up with his fiery steed to the portals of Paradise in early Spring. At the latter stood the hideous Scorpion, Dragon, or Devil, ready to drag everything accessible to his clutches or power, down into his bottomless pit, at one time hitching his tail over and pulling down one-third of the stars. Hence, you will discover, that the Devil is from above and not from below, though he descends below every six months into Hades, as will be hereafter explained. You will find by consulting your almanacs, that Aries, the lamb or ram, is the zodiacal or astronomical sign for March, the first Spring month. And the Scorpion was (though the Eagle is now) the sign for October, the first Winter month, (in the bisectional division of the year,) that is, by dividing the year into two seasons of six months each. St. John (in his *Revelations* xii.) speaks of the Dragon having power to hurt the five months; and astronomically speaking, he does hurt the vegetable productions of the five principal prolific months of the year with a vengeance. And St. John's monster, with the seven heads and ten

horns, may find a solution in astronomy, or astro-theology, by assuming the seven heads to be the seven Summer months, (as some nations divided the year in this way,) and duplicating the five Winter months for the horns. And then the story of the Dragon "pursuing the woman to destroy her male child," finds an easy explanation here. Turn to your almanacs, and you will notice that the Dragon or Scorpion is in pursuit of the woman Virgin sure enough, being the next sign in order in the zodiac; or direct your eyes to the heavens in a cloudless night, you will observe that just after the old maid (a virgin with a child in her arms as the Persians represented her) rises above the horizon in the east, up comes the old Scorpion called a Serpent, among the Persians; a Dragon in Phenicia; and Draco among the Romans, which is the Latin for Dragon. Virgil calls him Maximus Anguis, (the Great Snake.) (See Georgius 8.) The Great Dragon, according to astronomical diagrams, is actually after the woman (Virgin) and her child, and was for thousands of years B. C., and until modern astronomers caught him, bound him, and cast him into the bottomless pit, and substituted the eagle in his place.

How easy it is to imagine, when, by observing in the almanac, that the Dragon or Scorpion (the same thing) is the next sign after the Virgin, that he is chasing her through the sky! And it may be more than fancy to associate the woman and Serpent here with the scene in Eden, wherein a serpent is represented as tempting a woman (Mother Eve) to masticate a pippin with her new incisors and molars, which never before had been used. And as we find a man also (Aquarius) among the signs of the zodiac, this may be Father Adam; for it is more agreeable, not to say honorable, to fancy or conceive of our first parents being formed among the stars, than in a mud-hole, according "As the Lord said unto Moses." The prophet Daniel speaks of a great contest between a ram and a goat, (see chapter iv.,) and both of these you will find represented in our zodiac and apparently (to a fanciful imagination) chasing each other through the heavens. And again, St. John's marvelous figure of "a woman clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head," (Rev. xii.,) is easily understood when viewed through an astronomical mirror. More appropriately may the astronomical virgin woman be said to be clothed with the sun, than could be said of any other of the twelve signs of the zodiac, judging from her situation among the signs and her relative position to the sun. There she stands, right in the focus of the sun's rays in August, the hottest month in the year, and thus is clothed with the sun more brilliantly than that of any other sign. Of course the moon is under her feet, while the twelve months of the year, or the twelve signs of the zodiac form her crown of twelve stars. Now mark! we are not becoming "wise above what is written," for these things are all written, not merely in your school-books, but in your almanacs, copied from the skies.

The sun's crossing the equinoctial line in March, was an event of great moment to some of the ancient nations, as it ushered in the thousand blessings of Spring and Summer. We can't wonder, therefore, that the cross became a sacred emblem in nearly all the religions of the earth. Now let it be noted here, that the scenes which I have depicted as occurring in the starry heavens, are not mere fanciful pictures of my own conjuring up, but are a matter of actual record in the histories or sacred books of Persia, Egypt, India and Rome. Take for example the story, or allegory, of a woman pursued by a Dragon, Serpent or Devil, etc., (all one according to St. John, the Revelator and mystagogue). This is not only found substantially related in several mythological histories, but was in Persia represented on the celestial globes. And Kircher, Seldon, Eben Ezral, Manobius, and Scaliger, (Note ad. Manil, page 341,) furnish evidence of its being referred to in astronomical works of several nations.

It will be recollect that St. John describes the woman as being clothed with the sun and chased by a Dragon or Serpent, (for both terms are used, see Revelations xii.,) which seeks to devour her child, and pours out a flood of water after her as she flees into the wilderness to save her child. In the Grecian version of the story, Latona, being about to be confined, flies into a desert isle to save her child from Python, the Serpent or Dragon; while the Persians, according to Scaliger, had the virgin woman represented on their astronomical

globes or planispheres with a child in her arms, holding two "ears of corn" (wheat) in her hand, and with wings spread in the act of flying from her pursuer, as represented by St. John and the Egyptian version of the same story. And the child of this virgin in the Persian legend was born on the 25th of December, and it has been long since the people of that country first celebrated the 25th of December as the birthday of Oxus, the saviour and child of this virgin. The pursuer spoken of in this story is with the Persians, Ahrimanes, the God of Darkness, and is the Typhon of the Egyptians, the Lucifer of the Greeks, the Python of the Romans, the Obi of the Africans, the Manitou of the American Indians, the Dragon of St. John, and the Serpent or Dragon of the North Pole. And he actually begins to raise his head above the horizon, according to Burritt's "Geography of the Heavens," immediately after the rising of the virgin—the sign in the zodiac, for August. The Egyptian version fills out the scene and represents the river Orion in the act of pouring out its waters just as the virgin appears above the horizon, which is the river St. John tells us the Dragon poured out after the woman and her child, to drown and wash them away.

Now all these figures are represented in Burritt's Astronomy, used in all our schools. Plutarch tells us that the Egyptians painted their Serpents or Dragons red, which reminds us of St. John's language, "The great red Dragon." (See Revelations xii.) Theon says there is no sign in the zodiac on which so much fable has been founded as that of the virgin. The ancients, including several nations, (Persia, India, etc.,) chose the figure of the virgin to represent the fruitfulness of the earth; and as the sun commenced rising at the 25th of December toward Spring, the season of fruitfulness and plenty, it was said, therefore, figuratively, to bring forth a new-born child. Now, as it can be shown, and is conceded, that the Pagan version of this is older than the Christian version, we may venture to suggest that St. John was not the author of the first edition of it.

CHAPTER VIII.

HELL FIRST INSTITUTED IN THE SKIES—ITS ORIGIN AND DESCENT FROM ABOVE.

Strange as it may seem, it is nevertheless true, that even the Christian fabled Hell may be found (like most other of their venerated and Pagan-derived myths and mysteries) among the stars, though they generally point the other way, or in the other direction, when they wish to indicate its locality, not reflecting that Dives and Lazarus would not have conversed together while one was in Heaven and the other in Hell, unless these two places had occupied contiguous localities—at least, been situated near together, and this was as likely above, as below. The word astronomers use to indicate the sun in its highest point of ascension, is perihelion. Now you may notice there is a Hell in this word; (*peri-hel-ion*), at least it can be traced to Hell, or Hell to it. *Helion*, the last part of this word, was pronounced by the Greeks *Elios*, and is synonymous with Acheron, which is generally translated Hell. So that we have "perhi," which means roundabout, and "helion," *Hell*—that is, the sun round about Hell. We cannot think it strange, therefore, that Hell is a pretty warm place. And let me admonish the reader not to be alarmed if we should find good old Elias in Hell, the same who appeared with Moses at Christ's transfiguration. For it is a fact that Elias (the Greeks using the aspirate instead of the *H*) is about synonymous, as I have already stated, with the Greek Acheron, which is rendered Hell by translators. Hence, it follows, that Elias means Hell, if not Hell-fire, which will account for his face shining with such lustre at the transfiguration.

And Hades, or Ades, (for the Greek alphabet has no *H*) may be traced with still less difficulty to the sun for its origin. And Ades, it is well-known, frequently occurs in the Greek New Testament for Hell, and is so rendered in English. Well, now, Ades analyzed is *Ad*, an Ammorian name for God or

God-sun, and *es* the fire; and *hence* means "the God-fire," or "sun-fire." It was the belief of some of the ancient nations, (the Greeks, for instance,) that Heaven and Hell were nearly contiguous, being separated only by an impassable gulf, and both, as some believe, are located in the sun, though more generally the former only was located there.

CHAPTER IX.

ORIGIN OF THE TRADITION RESPECTING "THE BOTTOMLESS PIT."

The "bottomless pit" had a different locality and a different origin from that of Hades, or Hell. Its geographical position was a fancied one beyond the South Pole. This location grew out of the persuasion of some of the ancients, that their dreaded and devastating winters came from that quarter, and hence "the Evil God" who produced the winters (known as "the Winter God") had the seat of his empire there. A circumstance which facilitated or contributed to this superstition, was that of its being beyond the purview or reach of the natural vision. And as it was apparently situated below them, and they could not conceive of its having any bottom, they hence called it the "bottomless pit." Winter was supposed to come from the South, because it was observed to come upon them as the sun receded southward, which some imagined had some agency in sending the winter. And the sun going down below the horizon out of sight in the Arctic regions so as to result in darkness, was supposed or fancied to die, but it was born again or arose from the dead when it reappeared in Spring or arose again above the horizon. And as it approached the "gates of Spring," "the Lamb of God," or the Lamb of March gathered up "the sins of the world," or the sins of Winter, and bore them away. And thus was realized, astronomically, not only "the Lamb of God taking away the sins of the world," but also the death and resurrection of the Son of God, or the sun-God, more properly. While the South Pole was the great "bottomless pit," the fancied abode of demons and devils, and also the synonym of everything evil, the North Pole as the supposed residence of "the Good God," was called "the Mountain of the Lord"—as nearly every nation had its "Mountain of the Lord" or "Holy Mountain."

CHAPTER X.

ORIGIN OF THE BELIEF IN A "LAKE OF FIRE AND BRIMSTONE."

The fact has been disclosed by the foregoing historical exegesis or sketch of Satanic biography that the feats, capers, infernal operations of the Devils, Demons and Evil Genii of the Oriental nations, were at first confined to the skies or starry heavens. But it is important to observe that in the course of time their sphere of operations was transferred to the earth, and finally to "the underground world," beneath the earth, long prior to the dawn of the Christian era. According to the legends of the mythological era of Oriental Egypt, when the Great Dragon, Serpent, or Devil, Python or Typhon was conquered by the archangel of Apollo, and hurled down headlong from the battlements of Heaven, (and thus became a fallen angel,) he was thrown, body, hoofs and horns into lake Sirbon, or Sirbonis, situated at the foot of Mount Casius. This lake was chosen as the place of consignment for the great Arch-Demon or Arch-Enemy of the human race, because it had become a haunt for the most weird and wild imagination, and a focus for the most disagreeable and detestable association of ideas that ever nestled in the brain of a superstitious people. Hence it became universally execrated. Bearing these facts in mind, let us

observe that when the Nile overflowed its banks as it did semi-annually and spread over the country for many miles around, it reached this lake Sibornis, and submerged it with its putrid waters. And as it receded back into its channel by the subsidence of the current it deposited in the lake a great amount of debris, putrefying vegetation, and nauseating substances of various kinds. And it is a matter of fact or fable, that upon its stagnant waters, there accumulated a scum bearing a strong analogy in taste, color and smell to that of brimstone or sulphur. In fact, some authors speak of it as being veritably and truly brimstone in solution—*i. e.*, sulphur. And travelers and historians tell us that when the sun shone upon this brilliant mirror like a floating substance, it presented the appearance of being on fire, and from this circumstance was called “The lake of fire and brimstone,” while the steam, gas, vapor or miasma created and eliminated by the action of the sun upon the deposits of mud and slime around the margin of the lake, ascending upward, formed the imaginary smoke of the imaginary place (as it was fabled to be) of endless torment, which from time immemorial has been the source of fear, fable and fiction, to the ignorant, credulous and superstitious people of various countries, and which now causes the pious Christian to “work out his salvation with fear and trembling.” This lake being situated in a warm climate, became the habitation of various kinds of aquatic or amphibious monsters and noxious vermin, which the imagination and credulity of an age of superstitious fear could easily transform into “Imps of Darkness,” or evil genii and frightful hobgoblins, while the many hideous noises issuing unceasingly from the mouths of the numerous denizens of this “frightful waste of waters,” augmented and heightened by the glare of the host of Jack-o-lanterns, Will-o'-wisps, and other nocturnal lights peculiar to the moist or humid atmosphere of warm climates, finished the imaginary picture of a Demon’s home and a Devil’s Hell. And as the inundation of the river, together with the overflow of the lake, often produced a great amount of damage, destroying cattle and other domestic animals, dwellings, etc., it was very easy and very natural for the childish superstition which held supreme sway three thousand five hundred years ago, to believe that that great giant foe of human bliss and human beatitude, the imaginary Typhon had something to do in producing these calamitous and direful events, more especially as it was assumed as an axiom indisputable, that “the righteous Apollo, the God of the skies,” was too transcendantly good, too merciful and too benignant to his creatures, to have any agency in such business. And here it may be mentioned, that it was currently reported, that human beings residing in the vicinity of the lake were occasionally borne away in the clutches of the hydra-headed Typhon “to parts unknown,” to be disposed of in accordance with his diabolical designs and infernal purposes, and that the smell of brimstone encountered upon their receding pathway, disclosed unmistakably the damnable fate of these luckless human victims. This tradition brings to mind the story of the Hibernian, who, while in America, hearing the funeral of a priest spoken of, remarked, “We do not go to the trouble of burying priests and pickpockets in our country.” “What do you do with them when they die?” inquired a bystander. “Well, when they give up the ghost, we lay out the defunct bodies in an open room, and the next morning they are gone, and nothing more is observable but a strong scent of brimstone in the room, and the mark of diabolical footsteps on the floor. This is all we know about the matter.”

We have, then, fully disclosed in the foregoing sketch of Satanic history, the origin of the tradition nearly four thousand years old of a “lake of fire and brimstone,” with its imaginary potentate—it being originally nothing more nor less than lake Sibornis with its fancy-hatched ruler, the redoubtable longtailed, double-headed Typhon. “He who hath ears to hear let him hear,” and no longer tremble with fear when he encounters the smell of brimstone. The tradition respecting “The worm that never dies,” (see Mark ix: 44), had its origin likewise in Egypt, and started from the circumstance of a gnawing, stinging worm which infests that country, (a fire-eater by tradition,) being never known to die, simply because, as later researches show, it burrows down into the soil before it dies; hence, not being seen after its death, it was supposed to be

immortal. It was found within the precincts of the "Fiery Lake," and was supposed to be one of the infernal agents in the employ of his Satanic majesty, the horny, iron-hoofed Typhon.

CHAPTER XI.

WHERE IS HELL? ANCIENT TRADITIONS RESPECTING ITS CHARACTER AND LOCATION.

St. John tells us (see Rev. xxi: 10) he saw the New Jerusalem descended from God out of Heaven. And we have shown by the previous historical disclosures of this work, that Hell also descended from above; being a much older institution than the New Jerusalem, we suggest the propriety of styling it "the Old Jerusalem." We have followed it in its descent to the earth. We will now trace it to its present locality, "the underground world," whither it was removed several thousand years ago. Various and multifarious were the notions among the ancients with respect to the substantial whereabouts of the fabled Hell—the after death depository for wicked souls. Some fancied its location in the sun, others referred its geographical position to the moon; others again imagined its unquenchable fires raged in the bowels of the earth, but the opinion finally became somewhat prevalent that it was hung or planted under the earth. Mr. Higgins' remarks relative to the ancient tradition with respect to its locality, that "the lower or southern hemisphere which is hid in darkness in winter, and which is always attended with darkness, decay, disease and death, and every kind of discomfort, became imaginarily controled by, and consequently the abode of evil beings, now known as demons, devils, etc., and the abode itself as Hell, while the upper hemisphere was the abode of celestial beings, as gods, angels, etc." And no less various were the notions with respect to its character, than with respect to its locality. Mr. Higgins shows that many believed it to be a place of "utter darkness," and a very cold place. This was perhaps before its combustible faggots had been lighted up or set on fire. The name for Hell among the ancient Celts was *Ilfuein*, which means "cold climate," which shows that they also regarded it as a cold country. The ancient Gauls and Britons, Goths and Germans, taught that Hell was a place of "dreadful darkness," and was infested with venomous reptiles, ferocious beasts and wicked spirits. The Egyptian astrologers taught that Hell was a "bottomless pit," the damned inmates being suspended on hooks fixed in the sides of the pit, though many of the natives of that country held to a "lake of fire and brimstone." The ancient Buddhists and Mexicans believed in a Hell of "unquenchable fire prepared for the Devil and his angels." Here it may be remarked, that the inhabitants of cold countries, generally, taught that Hell was a hot place—a place of "glowing, melting heat," while on the other hand, the inhabitants of warm climates taught that the place of consignment for the wicked was "as cold as a mountain of ice." So that all who were captured and carried away to Pluto's realms by old "Plug Ugly," underwent a change of climate, whether they hailed from the torrid or frigid zone.

CHAPTER XII.

ORIGIN OF THE NOTION OF MAN'S EVIL THOUGHTS BEING PROMPTED BY A DEVIL—SATANIC AGENCY HAVING BEEN PERMANENTLY RESTRICTED TO THE UNPROPITIOUS PHENOMENA, THE EXTERNAL WORLD.

Here we wish it distinctly noted as an important historical fact, that the conception of a Devil and a Hell long existed before the remotest idea was entertained that either had anything to do with or any connection with, punishment in a future life. Both had a fabled existence in the external world among the physical elements long before the Devil was made an *agent* of punishment,

or Hell a *place* of punishment for the wicked after death, in the imaginations of the people. Indeed, we are credibly informed, that the Manicheans long believed Hell to be the blissful abode of the righteous. The first conception of evil and malevolent beings, as we have just intimated, restricted their sphere of operations and machinations to the physical world, to the violent storms and destructive elements and all the unpropitious events of nature. In their utter ignorance of natural causes, a superstitious age would naturally assign such things to imaginary beings. But no thought seems to have been entertained, that the malicious denizens of the "Evil World" had anything to do with the thoughts or actions of men—not even the most wicked and vicious; for the reason that man's moral perceptions were not at that period sufficiently developed to observe any distinction between good and bad actions. The nature and effects of immoral actions had not been as yet discovered; everything as in the Jewish Bible was ascribed to God. Their perception of any distinction or line of demarcation between virtue and vice ran too low (if they possessed any) to incite even the thought that any actions or line of conduct that any man could pursue, could be sufficiently bad or criminal to require any punishment to be sent after him, and inflicted on him after he left the world. Nor had the priesthood as yet acquired sufficient ascendancy over the people to lead them to invent a Hell to punish delinquent pew rentees or tithe payers, as we shall hereafter show it to be an institution of their getting up. As man's moral perceptions grew and expanded, and ripened into the conviction that some actions were good and some bad, to such a degree of difference as to require a separate and distinct source for their origin, he began to look around him to find a way of accounting for each class of actions separately. And as the heavens above and the great imaginary abyss below the earth were already peopled with imaginary beings of different and opposite characters, it was easy—it was natural to begin to associate these beings with the actions of men, and to conclude that all good actions were incited by good beings or by "the good God," as they styled the Supreme Being, and all evil and immoral actions by the "evil God," "the Master Mischief-Maker." And the conception in this respect seems to have been at first wholly anthropomorphic and uninspiritual, or sensuous—at least local and circumscribed. The Devil, it was thought, could not influence the actions of men unless bodily present with them. He was not then, as now, omnipresent, and invested with the omnipotent power to tempt or seduce millions at a time, though scattered all over the globe at an immeasurable distance both from him and from each other. The Hindoos, Buddhists, Burmese, and some of the Chinese taught that the malignant maleficent beings, called devils or demons, entered the body, head and heels, into the minds of men, and from there rolled out their evil thoughts and prompted them to vicious actions. Most of the ancient religious teachers of the Oriental schools taught that "old king Satan" was supplied with a numerous train or retinue of inferior sub-devils, who acted as sub-agents in the work of decoying souls and leading them into perdition. The Hindoo Bible, (the Shasta,) more than three thousand years old, teaches this doctrine, and tells us that the demi-devils (or Devs, as it styles them,) (lacking but one syllable of making the Christian's Devil,) were completely under the control of the Master Demon or Devil-in-Chief, and entered the minds of men at his bidding; but that they could be ejected at any time by exorcisms and the prayers of priests, especially if the patients' pockets were well lined with "filthy lucre," which often seemed to operate as a powerful charm in the way of dispelling or expelling the diabolical intruders from "the inner man," and thenceforth keeping them at a respectable distance.

Now, the foregoing notions of the Orientalists seem to be fully recognized and acknowledged by Christ and his Apostles as a part of the Christian "plan of salvation." No less than nine times is Christ represented as "casting out devils," and on several occasions as having a familiar chat with them. At one time he is said to have ousted seven at a clip. They were tumbled *nolens volens*, pell mell, out of a respectable Christian lady whom we would naturally have supposed was too virtuous and too high-minded to entertain such "low company." [For a fuller history and elucidation of this subject, see the chapter in our large work headed, "Devil Obsession, and Devil Expulsion—its History and Oriental Origin."]

CHAPTER XIII.

THE CHRISTIANS' DEVIL—WHENCE IMPORTED OR BORROWED.

We have stated in a previous chapter, that the primitive Jews did not teach the doctrine of future endless punishment—that they evidently knew nothing of the doctrine until after their exile to Babylon, as we do not find the doctrine taught in any of their writings penned previous to that era. The first traces of it are found in the “lesser” or later prophets, now termed Apocryphal, and the Talmuds or Mishra written but a few centuries prior to the Christian era. And from these sources, in all probability, the founders of the Christian religion derived, in part, their doctrines and traditions on this subject. Though we find the after-death primitive doctrines of the New Testament are an admixture of Babylonian or Chaldaic, Egyptian and Syrian traditions on this subject, and all conform approximately to the still more ancient Buddhists’ doctrine of future rewards and punishments. The Egyptian Devil was a huge monster, panoplied with horns, and “shod” with hoofs, a formidable tail of unmentionable, if not immeasurable length, which we supposed served as a kind of balance-wheel as he “flew his giddy rounds amongst the sons and daughters of men,” though it appears he had doffed his tail for the convenience of inserting his legs into a pair of unmentionables or breeches, that he might join the respectable society which he accompanied as they went to attend a picnic at the house of Job, in Chaldea. We frequently hear instances spoken of, of “a descent from the sublime to the ridiculous;” but here is a case of the *ascent* from the ridiculous to the sublime, presented in the account of Satan’s becoming a “hail fellow well met” with the sons of God, as they journeyed to visit and make important negotiation with that “servant of the Lord,” Job. He must have felt honored and exalted in the highest degree by such a peculiar favor being vouchsafed to his majesty.

We have stated in effect that the founders of the Christian religion (perhaps while yet Jews) obtained their model for a Devil from the Babylonians during their bondage in that country. It is well to remark, however, that Christians have invested his long-tailed majesty also with some of the characteristics of the Egyptian Devil, as we find in the illustrated works of the early Christians, he is represented with horns, hoofs, and a rear appendage of lawless dimensions. We will conclude our answer to the question, “Where did the Christian world obtain their Devil?” by presenting an extract from an able writer on the subject, who tells us, “The ancient Egyptians had a Devil called Typhon, afterwards engrafted into the Greek mythology, as the author of evil. The later Jews, who became followers of Christ and the founders of the Christian system, admired the idea of having such a fearful, ugly Devil, (as he had horns, hoofs and tail,) and hence engrafted his monstrous physical proportions on to the idea of a Devil they had obtained in Babylon. At the same time, they gave him the malignant and ferocious character of Beelzebub, the Devil of Syria.” And thus the question is explicitly answered.

CHAPTER XIV.

THE VARIOUS AFTER-DEATH PUNITIVE TERMS OF THE NEW TESTAMENT, OF
ORIENTAL ORIGIN.

It only now remains to be shown that the writers of the Christian New Testament must have copied from the ancient Pagans, as they have all their variously modified forms or modes of future endless *post mortem* punishment. In fact, the whole train of ideas and doctrines, apparently, both of a Devil and a Hell, which we find incorporated in the Christian Scriptures as a part, seem-

ingly, of the Gospel plan of salvation, are found likewise in the Pagan systems of mythology long ante-dating the inception of the Christian religion. The Bible of the Christian speaks of—

1. A Hell of darkness.—[Matt. viii : 22, and Jude xiii.]
2. A Hell of light—at least of fire, which must emit light.—Matt. v : 22.
3. A Hell in which both body and soul are destroyed.—[Matt. x : 28.]
4. A Hell in which the soul is eternally punished.—[Matt. xxv : 46.]
5. A limited Hell.—[Rev. xx : 13, and 2 Peter ii : 4.]
6. An endless Hell.—[Matt. xviii : 8.]
7. An upper (impliedly) and a lower Hell.—[Psalms lxxxvi : 13.]
8. A Hell, or lake of fire and brimstone.—[Rev. xiv : 10.]
9. A bottomless Hell or pit.—[Rev. ix : 1.]
10. The keys of Hell.—[Rev. xx : 1.]
11. The chains of Hell, or the chains in Hell.—[2 Peter ii : 4.]
12. The Gates of Hell, etc.—[Matt. xvi : 18.]

Now, an examination of mythological history will show that all these ideas or conceptions, are of Pagan origin, together with the various Scripture notions and myths appertaining to a Devil or devils, such as:

1. His being the author of evil.
2. His leading or decoying men into vice.
3. And this for the purpose of afterwards destroying or punishing them.
4. His taking up his abode in the minds or souls of men, with his troop or train of inferior second class Devils or evil spirits.
5. The saviours and saints casting them out of the temple of the “inner man.”
6. Their change of residence from the souls of men to the souls and stomachs of swine and other animals.
7. Also, the various metamorphoses or changes of the Devil-in-Chief, by which he sometimes appears as a crawling or creeping serpent—
8. Then as a roaring lion.
9. At other times as a flying dragon.
10. And occasionally as an “angel of light,” etc., etc.

Some of these notions or conceptions have already been traced to Pagan origin. The origin of others will be indicated as we proceed to speak of the several Pagan doctrines or myths appertaining to future endless punishment, as compared with those found in the Christian Scriptures.

The Rev. Mr. Pitrat, in the work before mentioned, tells us, (page 177):

“The Pagans believed that in their Hell, there were two principal abodes, (an upper and a lower Hell,) the one expiatory, in which the common wicked were detained and tortured until they had expiated their faults, and been purified enough to be admitted into the Elysium, (Heaven,) and the other the filthiest, the darkest, and the deepest cavern, where great criminals were burnt and excruciated endlessly, and without any hope, cessation or relief in their torments.”

The same author adds:

“According to Plato, (400 B. C.) the dead who have been guilty of murder, sacrilege, and other enormous crimes, shall be endlessly miserable in the Tartarus. (Hell.) Those whose crimes have not been so great, shall be detained therein for a year.”—[Page 211.]

In the above extracts we have the Christian Bible doctrine of an “upper and a lower Hell,” a “purgatory,” an “endless Hell,” a “fiery Hell,” etc. Again, our author says:

“The Pagans believed that there was a gate to their Hell, at which, (in Roman mythology,) the frightful Tisiphon watched day and night, ‘seeking whom he might devour,’ and that Lucifer holds the keys of the gates of Hell.”—[Page 175.]

Here are disclosed several other Christian ideas of Hell.

“The Pagans believed that the deepest darkness reigned in their Hell.”—[Page 178.]

Here is the Christian's Hell of "outer darkness." Speaking of the Tartarus, our author says :

"There are incessantly heard the rattle of chains dragged by wretched victims, their groans, and the strokes of the lashes that tear their flesh."—[Page 134.]

Here are the chains spoken of in 2 Peter ii : 4. The Hindoo Vedas, (written before Moses, according to Mr. Dow,) informs us that :

"Yama, (the just judge, or 'judge of quick and dead,') delivers over the trembling wicked souls to evil spirits, in order to expose them to be lacerated by demons, or gnawed by fiery worms, or plunged into pits of flame."

Here we have presented "the bottomless pit," where "the worm dieth not, and the fire is not quenched." We might continue to trace out the parallel in every minute particular. But to present a full history or description of the numerous doctrines, notions, conceptions or myths, of the ancient superstitious Pagans relative to the after-death punishment of the wicked in Hell, Hades, Tartarus, Infernus, Gehenna, Tophet, Sheol, or the Fiery Pit, together with the various operations and machinations of Devils, Demons, Dragons, Serpents, Satans, Furies, Evil Spirits, or Wicked Genii, which were in vogue, and currently believed thousands of years ago, when the deepest, darkest, and direst superstitions enveloped the human mind—a considerable portion of which we find copied into or rehearsed in the Christian Scriptures—such an exposition would require a large volume. We will conclude this branch of our subject by two quotations from two poets, one Pagan, and the other Christian, and observe the similitude of their train of ideas in attempting to depict the underground world. Hear the Grecian poet Virgil, 600 B. C. :

"At Hell's dread mouth a thousand monsters wait,
Grief weeps and vengeance bellows in the gate:
Fierce, formidable fiends the portals keep,
With pain, toil, death, and death's half-brother, sleep.
Here stretched on iron beds the furies roar,
And close by, Lerna's hissing monster stands,
Briareus, * * * * and all around
Fierce harpies screamed, and direful gorgons frowned;
Here rolls the roaring, flaming tide of Hell,
And thundering rocks the fiery torrents swell."

Now let us observe how successfully the Christian Pollok has taken lessons in the Pagan school of infernal ideas, and how exactly he makes the Christian theory of Hell accord with that of the ancient heathen :

"Beneath I saw a lake of burning fire,
Tossing with tides of dark tempestuous wrath,
And now wild shouts and wailings dire,
And shrieking infants swell the dreadful choir.
Here sits in bloody robes the fury fell,
By night and day to watch the gates of Hell,
Here you begin terrific groans to hear,
And sounding lashes rise upon the ear;
On every side the damned their fotters grate,
And curse 'mid clanking chains their wretched fate."

I leave the reader to compare the effusions of the ancient heathen bard with those of the Christian, more than two thousand years later, and to determine for himself which is the most Paganish or fiendish. The proposition which sustains or maintains the striking resemblance in the *post mortem* punishment theory of the ancient heathen nations and those of the Christian Bible, written at a later period, is sustained by even Christian writers, of which we will present one proof. The well-known popular (English) Christian clergyman, Mr. McKnight, in speaking of Christ's parable of the rich man and Lazarus, says :

"It must be acknowledged that our Lord's descriptions are not drawn from the writings of the Old Testament, but have a remarkable affinity to the description which the Grecian poets have given. They, as well as our Lord, represent the abodes of the blessed as lying contiguous to the regions of the damned, and separated only by a great impassable river, or deep gulf, situated

in such a condition that the ghosts could talk from one to another from its opposite banks. The parable says the souls of wicked men are tormented in flames. The Grecian mythologist tells us they lie in Phlegethon, the river of fire, where they suffered torments."

"He who hath ears to hear let him hear" how a Christian divine thus affirms to the truth of our proposition, that the Christian's Hell is a transcript from Pagan tradition of heathen mythology.

CHAPTER XV.

THE DOCTRINE OF FUTURE PUNISHMENT OF HEATHEN AND PRIESTLY ORIGIN, INVENTED BY PAGAN PRIESTS.

The conception of future punishment, or rather the thought of turning it to practical account in the way of influencing the actions and conduct of men, seems to have been first suggested to the officiating priests of ancient Egypt by the peculiar circumstances attending their mode of interring the dead. We are told that a certain cemetery belonging to one of the principal cities of Egypt, being situated at a considerable distance from the town, required the river Styx to be crossed in order to reach it; and before it could be crossed, the ferryman (Charon) must be satisfied by the payment of his fee. But in numerous cases, the surviving relatives were too poor to raise it. In such cases, the fee had to be paid by the public, or if not thus paid, the body of the defunct was thrown into the ditch to be devoured by dogs and vermin, or cast into the river Acheron, which means Hell—at least Christian writers so interpret and translate it. Thus, this river was made the receptacle of the bodies of those who, on account of their vices, were excluded (so the multitude were taught) from the common obsequies of the dead and the favors of Heaven, or rather its Supreme Ruler Jove, while the righteous, if poor, were always honored with a decent burial at the public expense. To decide whether the defunct had led a life sufficiently virtuous to deserve an honorable interment, men were chosen called "Episcopes," from the Greek *epi* (overs) and *skopeo*, to see or look, and thus literally means to see over or oversee. And thus originated the term and the sacerdotal order of Episcopacy now found in the Methodist and other churches. For the accommodation of this instituted order of priesthood, towers or buildings were erected which are now known as temples and churches. And this dates the origin of the priesthood and their officiating tabernacles or edifices—temples and churches. As here suggested, these Episcopes or priests were invested with the prerogative of deciding who, from their acceptable conduct through life, deserved to be decently consigned to the tomb, when that conduct was measured by, and conformed to a standard, which the priests themselves had instituted. And observing that this moral discrimination with respect to the election of subjects for decent interment, exerted a powerful influence upon the morals and conduct of the people, it hence at once suggested to their minds the thought of carrying the principle or overt policy a step further, promising the credulous populace not only an honorable disposal of their bodily remains after death, but unending felicity in the world to come, (as a reward for well doing,) which country lay beyond the river Styx. And thus this river became the highway, or "the strait and narrow way" to paradise beyond the grave. The grave-yard, or cemetery, through which they passed, and in which the bodies were deposited, was called the Elysian fields, which was regarded as a place of blissful sojournment, to be occupied transiently, preparatory to their entrance into the abodes of superlative felicity; while Tartarus, beyond the river Acheron, was the place of consignment for the wicked, or those who were not faithful in complying with the requisitions of the priests. The entrance to this *post mortem* prison (Tartarus) was guarded by the mastiff Cerberus (a dog with a hundred heads). Into this Tartarus the priests

warned the credulous, ignorant and superstitious populace they must be thrust as a penalty for any delinquency or neglect of duty they might be guilty of—not to be punished eternally, however, for endless punishment was not yet invented or thought of. They were only to be consigned to this fiery underground prison for a period proportionate to the magnitude of their crimes. And this fact was elaborated into fiction, and thus originated the doctrine of future punishment in Egypt; and out of this grew the doctrine of endless punishment or "eternal damnation," as the priests lengthened the period of punishment from time to time as the public utility or their own cause and craft seemed to suggest the necessity for it, until it was finally made to reach to all eternity, and the culprit was told that he must "roll on a sea of fire," and kick, and flounder, and splash the melted brimstone during the endless ages of eternal duration. And thus we observe that:

A research into Oriental or ancient sacred history, reveals as an important fact, or, if you please, reduces to an important fact, the natural apprehension or suspicion of all these philosophic minds, who, having long since investigated the nature of priestcraft, set down the doctrine of future endless punishment as the work of designing priests. Mythological history is exuberant with the evidence that the traditional conception scheme of punishing human beings or human souls in another world for actions committed in this, was invented by the priesthood as one of their auxiliary means of promoting the interests of their craft. And according to Grecian writers, the agents of Government, or administrators of law, joined with the priests, and likewise adopted the system as a more effectual manner of controlling the populace, and keeping them in subjection to the Government.

To state the thing in brief, priests and politicians "colleagued together," and invented the Devil and his domicil as scarecrows to frighten the ignorant superstitious masses into quiet, submissive allegiance to the ecclesiastical and judicial tribunals, namely, "the powers that be." That I do not misrepresent when I aver that the Devil and Hell-fire doctrines were concocted by designing priests and pettifoggers, to serve as bugbears to frighten their credulous and childish subjects into acquiescent submission to their assumed authority, I will quote the most unquestionable authority to prove it. We have some very ancient testimonies on this subject from Egypt, India and Greece. We will first call up Strabo, known as "The Geographer of Greece." He declares that:

"Plato (a Grecian priest) and the Brahmins, invented fables concerning the future punishments of Hell."

And he appears to justify the invention, for he says:

"The multitude are restrained from vice by the punishments the gods are said to inflict upon offenders, and by those terrors and threatenings which certain dreadful words and monstrous forms imprint upon their minds. * * * These things the legislators used as scarecrows to terrify the childish multitude. They cannot be governed by philosophical reasonings. They are not led by such means to piety, holiness and virtue, but this must be done by superstition, or the fear of the gods."—[Geo. Book.]

It is impossible to conduct women and the gross multitude, and to render them holy, pious and upright, by the precepts of reason and philosophy. The fiery torches and snakes of the furies and spears of the gods, and the whole ancient mythology are all fables employed as bugbears to overawe the credulous and simple. Mr. Robinson remarks on the above (see History of India), these ideas afterwards adopted in Europe, were precisely the same which the ancient Brahmins had adopted in India for the government of the great body of the people.

Polybius, the historian, (born 200 years B. C.,) declares in like manner:

"Since the multitude is ever fickle, full of lawless desires, irrational passions and violence, there is no other way to keep them in order but by the fear of the invisible world—on which account our ancestors, it seems to me, acted wisely when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions."

"Hell is useless to sages, but necessary to the blind and brutal populace."

So the whole secret is out, that the soul-roasting doctrine of the ancient Pagans, copied into the Christian Scriptures, and transmitted through Christian credulity and superstition down to the present day, was not designed for sensible and intelligent people, but to frighten fools with. And those good Christians, who, in this enlightened day and age of the world, still hold to this ancient superstition or myth, should not complain if we rank them with this class, seeing that it is historically demonstrated that no other class of people were expected to believe it but fools. For this is the testimony not of one or two writers only, but of all who wrote on the subject thousands of years ago in Egypt, India and Greece, and they were many. They all concur with Strabo and Polybius in representing the doctrine of Devils, and *post mortem* punishment, as having been fabricated for the special benefit of the blind, low, ignorant and superstitious populace. If space would allow it, I might quote in proof from Cicero, Dyonisius, Seneca, Socrates, Virgil, Livy, Plutarch, and Zimæus. The last named writer (Zimæus or Timæus) says, in a figurative illustration :

"For as we sometimes cure the body with unwholesome remedies, when such as are most wholesome produce no effect, so we restrain those minds with false relations which will not be persuaded by the truth. There is, therefore, a necessity for instilling the dread of those foreign torments reserved to the criminals in Tartarus; and, also, by the other fictions, which Homer (900 B. C.) has found in the ancient sacred opinions."

As Homer's time was several hundred years before Christ, this declaration makes the doctrine of future punishment of very ancient existence. This poet, whom some chronologists place 900 B. C., is here represented as finding the doctrine in the then "ancient sacred opinions."

I will quote but two other Roman and Grecian writers, Seneca and Cicero. The former tells that :

"Those things which made the infernal regions terrible, the darkness, the prison, the river of flaming fire, and the judgment seat, are all a fable with which the poets amuse themselves, and by them agitate us with vain fears."

Cicero ranks the doctrine of future punishment with "silly fables," and Plutarch places it with the "fabulous stories." I will quote from one author relative to the prevalence of this superstition in India three thousand two hundred years ago, to show how it was looked upon by the more intelligent classes of society, even in that remote age and country. Colonel Dow, in his "Dissertation on India," says :

"The more learned Brahmins affirm that the Hell which is mentioned in the Vedas was only intended as a mere bugbear to the vulgar to enforce upon their minds the duties of morality. For that hell is no more than a consciousness of evil, and those bad consequences which invariably follow wicked deeds."

Very sensible thoughts indeed to issue from the minds of heathen more than three thousand two hundred years ago; for the Rev. Missionary, D. O. Allen, places the compilation of the Vedas, at 1,400 B. C., while other writers assign it a much earlier date.

I will close my historical citations by brief quotations from two Christian writers. The Rev. Mr. Pitrat, in his "Pagan Origin of Partialists' Doctrines," says :

"Indeed, there is no sort of torment that was not invented by legislators, mystagogues, poets and philosophers, to frighten the people under the false assumption of making them better, but the truth is, it was rather to keep them down in subjection."—[Page 138.]

The Rev. Mr. Thayer says :

"Of course, in order to secure obedience, they were obliged to invent divine punishments for the disobedience of what they gravely asserted to be divine laws."

It will be observed, then, that we have the most positive evidence, the most demonstrative historical proof, to establish this three-fold proposition :

1. That the doctrine of future endless torment, the after-death penal retribution, was extensively preached and promulgated in the Pagan world long prior to the era of the inauguration of Christianity.

2. That it was invented, or hatched up, by designing priests and law-makers, as a "raw-head and bloody-bones" to frighten those who might be simple or silly enough to believe it, into loyal submission to their aspiring power—that the credulous, ignorant and superstitious masses or classes of society might thus become the pliant tools, the stepping-stones to the selfish ambition of the demagogues of both Church and State.

3. The learned or intelligent classes of society never believed the doctrine, nor was it expected that they would, as it was not designed for them. And hence those who now subscribe to this doctrine as being a literal reality, although they may be called Christians, cannot in a strict sense be called sensible and intelligent people.

"He who hath ears to hear let him hear," and with reference to future punishment, banish all fears.

We deem it proper to remark here, that we have omitted a direct reference to the authorities for many of the historical facts exhibited in the preceding pages of this work, simply because we found it would burden the work, and swell it to an inconvenient size. But in proof of our most important statements, we have in most cases given the name and page of the author. If the reader, however, will consult the following works, with those already named, he will find nearly all the facts contained in this pamphlet, and many others of a similar character, viz: Bailey, Dupins, Bryant, Faber, Taylor, Theon, Kirker, Staffler, Boyer, Scaliger, Seldon, Macrobius, Virgil, Nonnus, Hyde, Creden, Higgins, etc.

EXPLANATION OF HELL, HADES, TARTARUS, INFERNUS, GEHENNA, AND TOPHET.

The word Hell is the genitive case of the Anglo-Saxon word *hole*, and was used with reference to the imaginary future home of the wicked, as being in a hole somewhere in the earth—perhaps "Symmes' Hole."

The word Tartarus is from Tartary, being first used with reference to an imaginary abyss supposed to be located in Independent Tartary, and was the fancied abode of the wicked after death. It was believed to be "a dreadfully cold place;" and Hesiod speaks of it as being a "deep, dark place."

The word *infernus* means *inferior, under, below*, and was used to designate the fiery world "under or below the earth." Hence comes infernal.

Gehenna, used twelve times in the Greek, and always translated Hell, is from the two Greek words *ge* or *gen*, "the earth," and *Hinnom*, the name of the place where "The Lord's Holy People" were in the habit of sacrificing doves, pigeons, etc., and sometimes their own children. Hence, it simply means, "the land," or rather "The Valley of Hinnom."

Tophet is from *Toph*, a "drum" (see Jer. 7:31,) beaten during the sacrifice of children, (by "the Lord's chosen people," as we have already stated,) in order to drown their cries and shrieks. It was afterwards used to designate a depository for the carcasses of dead animals, and other filth. And from these circumstances it came to represent the imaginary place for the punishment and torment of the wicked.

The word *Hades* has been explained in a previous chapter.

CONCLUSION—ONE HUNDRED AND SIXTY-THREE QUESTIONS FOR BELIEVERS IN POST MORTEM PUNISHMENT.

There is both a logical view and a moral view of the doctrine of future endless punishment which we have not space to present here. We will, therefore, conclude this essay on the "Biography of Satan," with a series of brief questions, designed in lieu of an elaborate disquisition on these points, and covering the ground to present a compendious and comprehensive view of the whole subject of *post mortem* punishment:

1. Who created the Devil, and when, and also what is now his age?
2. What is his type or race, Malay, Mongolian, African or Caucasian?

3. Of what kind of materials was he originally composed, constituted, or created?

4. Assuming that he was made of nothing, (the materials of which the whole universe was created, according to Webster,) must we not hence conclude, that he is still, and must ever continue to be, nothing, in view of the philosophical axiom, that everything must possess the qualities of the materials of which it was originally composed?

5. If, however, his infernal majesty was not created by God, are we not then compelled to set him down as self-created or self-existent?

6. And if so, does it not then follow that we have two omnipotent, omnipresent and Almighty Beings?

7. And if two, we would ask, how many Almighty and Infinite Beings can exist at a time?

8. Or can we admit the existence of more than one in any other sense than that implied in the Otaheitan tradition, that "a Devil or God can dwell within a God as a snake within a snake"?

9. Or if God was the first Omnipresent Being, and filled all space, by what process was room found for another omnipresent being?

10. And here the correlative query arises, also, is the "Grand Adversary of Souls" dependent on, or is he independent of God?

11. If dependent on God, are we not logically compelled to consider God responsible for all his wicked, nefarious and diabolical deeds?

12. But if independent of God, how will we dispose of the philosophical absurdity of two Infinite, Almighty and Omnipresent Beings holding at the same time the reins of universal government?

13. Or if his Satanship is not omnipotent, how does he manage to "decoy millions of souls to endless ruin," when "God wills that all shall be saved"?

14. And if not self-existent, does it not follow that God must have created him?

15. And if God did thus bring into existence "the Great Prime Mover of Evil," then is not God himself the author of evil, inasmuch as without a Devil, (according to Orthodox showing,) there could have been no evil?

16. Who then is responsible for the existence of evil God, or the Devil?

17. Or how can God hate evil and yet allow the Devil to exist, when he possesses omnipotent power, and hence is able to destroy him?

18. And if the Devil is a "fallen angel," as Christians teach, who tempted him and caused him to fall?

19. Or how could he be tempted, when as yet there was no "Wicked One" to tempt him?

20. Or would God have created him if he had known that he would turn out to be so naughty, nefarious and diabolical?

21. And if he did not know it, how could he be omniscient or be the All-Wise God?

22. And how could this primarily perfect archangel fall in heaven where everything is and *must* be perfect—*infallibly* perfect?

23. And if (as we are notified in "Holy Writ") "it came to pass" once upon a time, there was "war in Heaven," may not such a bloody conflict occur again and consequently all Garrisonian non-resistants be compelled to leave, or have their feelings and principles outraged by the exhibition of carnage and blood, they being in principle opposed to all wars and fighting?

24. Or shall we conclude they will prefer not to enter such a bloodstained paradise, but in preference "travel the broad road that leads to destruction"?

25. And what security have we that the next "war in Heaven" among "the spirits of the just made perfect," will not result in a victory in favor of "Old Nick" (Lieutenant-General of Pandemonium) and his rebel host, and the Old Dragon thus drag himself on to the Emerald Throne, and bring all the Celestials under, and henceforth wield his cat-o-nine-tail power over the whole Heavenly host?

26. Can anything exceed the injustice of allowing the Devil to "transform himself into an angel of light," seeing that it is impossible to distinguish him from a celestial being while in this character, and hence impossible to know when to "resist" him, as the Bible enjoins?

27. Assuming that his Satanship had a beginning, may we ask what was the *modus operandi* employed to make known his infernal existence, whether it was by the current mode of making known important truths, that of divine revelation by and through the Holy Ghost, or whether he drew up with his fiery steed at the bar of the world in *propria persona*, and thus announced his diabolical essence?

28. Why is "Holy Writ" silent on this important matter?

29. And when (may we be allowed to ask) was the Great Bottomless Pit first discovered or *brought to light*?

30. And how was it brought to light? Did it turn up on a voyage of discovery for a "Northwestern Passage," or "Polar Inlet"?

31. And we would like to ask, by what right and title does his infernal majesty hold his fiery pit or brimstone dominions. Does he possess it in *fee simple*, or by the right of "squatter sovereignty"?

32. And do we not discover the strongest proof of the matchless skill and wisdom of the Divine Architect in constructing the demoniacal pit without a bottom, seeing that without such a wise arrangement it must long ere this have been full to overflowing?

33. Though it may be asked, what in the absence of a bottom prevents the impish inmates from falling through?

34. Whether they are hung on hooks, provided for the purpose, in the sides of the pit?

35. Or whether, being fledged, (as Milton tells us,) they are required to "keep on the wing"?

36. And were not the Great Bottomless Pit minus a bottom, (seeing that thousands are daily dropping into it according to Orthodox preaching, and have been for six thousand years,) may we not suggest that those in the bottom must long ere this have been totally smothered to death?

37. And if (as Buffom calculates) two hundred persons die every minute, and one hundred and fifty of these are precipitated into Pandemonium, we would like to ask, how many Imps, Demons, or Demi-Devils, must be incessantly employed in carrying off the sinful, reprobate souls, and tumbling them overboard into Tartarus, their new fiery home, where there is to be "gnashing of teeth," (or gums if no teeth,) forever and ever?

38. Or if not carried, how are they conveyed or conducted into Hades?

39. Do they ride, walk, crawl, fly or hop?

40. And are they coaxed to go, hired, led, pulled, pushed, dragged, or "toted"?

41. And as the Bible speaks of the incumbent ruler of the nether kingdom in the singular number as Satan, "The Devil," etc., we would like to ask how one "Unwearied Adversary" can possibly attend to every son and daughter of Adam, amounting to 1,000,000,000 of souls (as all are tempted, we are taught) in the way of decoying them into endless perdition, if he is not omnipresent?

42. Would he not have to move in his "giddy rounds" with the celerity of the telegraph to make calls but once *per annum* upon each son and daughter of Adam—leaving him scarcely time as he hauls up to the humble domicil or gorgeous palace of each, to bow and scrape, with a "How do you do, sir?" "Glad to see you, madam?"

43. Or are we to assume, in order to dispose of this difficulty, that as "nothing is impossible with God," so nothing is impossible with the Devil?

44. Or if the difficulty is attempted to be surmounted by supposing and assuming that his Satanic honor is supplied with a numerous retinue of subaltern imps or pigmy demons (subordinate or second class officers) to aid him in his maleficent enterprise, we ask whether he would not, in that case, have to engross all his time in drilling, training, and posting these auxiliary or subsidiary functionaries in their new vocation of soul-catching?

45. And whether this would leave him any time to eat and sleep, or even to rest upon the Sabbath?

46. We would likewise query, whether, in high latitudes or in northern climes, (say the icy Polar regions,) if any of the hobgoblin board of soul-catching demons should venture out from their intensely caloric fiery dominions while the thermometer is perhaps ranging at 50 or 75 below zero—

stiffened limbs, a bad cold, and mayhap still more serious, if not fatal, consequences might not ensue?

47. And should we not calculate on the danger of some reprobate souls foreordained to destruction, making their escape into paradise on these occasions of their demon pursuers being inevitably retarded in their operations or perambulations by the inclemency of the weather?

48. Ought not God to be very thankful to old Harry Haulaway for taking the punishment of the wicked off his hands, since he has declared "the wicked shall not go unpunished," and hence would have to punish them himself if the Devil did not?

49. And since we learn that God has decreed that "the wicked shall be punished in Hell," and the Devil is his agent in performing the needful work, must we not therefore consider his snakish majesty as a truly faithful servant of the Lord, and a co-worker with him?

50. Or if the punishment of the wicked is to be set down as the Devil's doings exclusively, and yet God assents to it by permitting him to exist and achieve his hellish work, then is he not acting in conformity with God's will, and hence performing his duty?

51. And does it not thence follow, also, that it is God, and not the Devil, who punishes the wicked—the latter being only an agent?

52. On the other hand, if we assume that God is really opposed to the Devil's operations and machinations, then does it not follow that his diabolical majesty holds the supreme sway and compels God Almighty to hold a subordinate rank under him, and to be a kind of *secondary Omnipotence*?

53. And does not this follow from another assumption, viz.: that the Devil's "broad road" into which so many "go in thereat," is much more thronged than "the narrow way that leadeth unto life"?

54. And may we not ask, if it was not labor lost to make "a house of many mansions," seeing so few tenants find their way to it, or are allowed to enter it?

55. And may we not also consider the Christian "plan of salvation" a kind of lottery system or scheme, in which God and the Devil are the ticket holders—the souls of the wicked constituting the ballots?

56. And is it not the teachings of "Holy Writ" that his infernal or Satanic omnipotence drew Mother Eve as the first prize?

57. And since that "hit of good luck," has he not drawn the major portion of the smaller fry—a much larger share than the Creator himself?

58. And if the Devil, after the curtailment of his ubiquity or of his infinite power, (as taught in Rev. 6: 8,) and after God had declared, "All souls are mine," still managed to decoy most of them into his fiery domicil, how many souls should we suppose he would have left for God if his power had not been curtailed?

59. And if most of "God's heritage" travel "the broad road which leadeth unto destruction," as "the Holy Scriptures" inform us, then are we not to suppose there are "rooms to let" in "the house of many mansions"?

60. And is it not strange, that if the wicked are to be punished eternally in Hell, as declared, (in Matt. 25: 46,) that God should speak of the destruction of Hell in Hosea 13: 14, (*i. e., sheol*, the Greek for hell) ?

61. How can the wicked be punished after they are destroyed, as taught in Matt. 21: 41?

62. Or how long can he continue to exist after being destroyed?

63. How can the souls of the wicked burn forever (see Matt. 18: 8,) without being consumed, since it is the nature of fire to reduce all combustible substances to ashes?

64. And would it not be a great acquisition in the chemical art to find a substance that would thus burn forever without being consumed, especially if it could be used for culinary purposes in countries where fuel is scarce?

65. Do we not make God a thousand times worse and more fiendish than the wickedest of his creatures when we talk of his punishing any being forever?

66. And do we not invest him with an inhuman, brutal and savage character, which the most bloodthirsty tyrant who ever drenched the earth in human blood, would spurn to own?

67. For where in all history can the name of a demon-hearted villain be found who would burn an enemy a week, not to mention an eternity?

68. Then, which is the worst to believe, such a libel on the character of God, or to believe the writer mistaken who assigns him such a character, even though said writer may claim to be inspired?

69. Is not Leigh Hunt right, when he says: "If an angel were to tell me to believe in eternal punishment, I would not do it, for it would better become me to believe the angel a delusion than God monstrous, as we make him, by considering him the author of eternal punishment"?

70. How could a Being who is perfectly good and kind hearted, punish one of his creatures without mentally if not physically punishing, and thus himself suffer eternal misery and torment by such an act?

71. And is it not the climax of absurdity thus to assume that God would or could punish himself in this manner?

72. Or could a God, with one spark of sympathy, justice, or mercy, punish a being (especially one of his own children) a year, a month, or even a day, to say nothing of eternity?

73. And would there be any sense in punishing a being for any other purpose than to reform him, or make him an example for others?

74. But would it not be impossible for *post mortem* punishment to serve either of these ends?

75. Or could a just God punish one of his creatures for acting out the impulses of that nature which he himself had endowed them with, and does not every human being do this?

76. When God (according to the Bible) saw that the greater portion of mankind were going to destruction, and creation thus proved a failure, why did he not knock the whole thing into "pie," and try it over again, or give it up for a bad job?

77. Is it not strange, that an Almighty and Omnipotent God, who "wills that all men should be saved," could not hit on some plan by which all could be saved?

78. Did God foresee man's proclivity to damnation or destruction?

79. If not, how could he be omniscient, or a God at all?

80. But presuming that he did foresee it, and was unable to prevent this fatal tendency to ruin, should he not have refrained from bringing him into existence?

81. Must we not consider it a cruel act to bring man into existence under such circumstances?

82. Could any being possessing a spark of feeling or sensibility, whether he be a God or a man, be happy for a moment with the consciousness that one single soul was suffering the ineffable torments of Hell?

83. Could any man ever smile if he really believed that he had a friend or relative suffering, or doomed to suffer, unending misery in a lake of fire?

84. Or could he avoid hating a God after knowing that he had consigned his wife or child to the excruciating agonies of unquenchable fire?

85. Or would a man consistently be a father while holding such a doctrine as this?

86. For how could any man of feeling or principle consent to bring children into existence with the liability and even probability of the greater portion of them being lost, as he must presume they will be if "but few are saved," as the Bible teaches?

87. Or, we might ask, how can God punish any soul eternally, when it is positively declared in his holy "Word," "The Lord will not cast off forever."—[Lam. 3: 31.]

88. Can there be any justice or sense in punishing all men alike in the world of woe, when there is such a vast difference in the nature of crime—a world-wide difference there is, for example, between stealing a penny and killing a man?

89. Indeed, are we not warranted in concluding that it would be morally impossible for a God of justice to inflict infinite punishment upon a mere finite being for any crime whatever, as it would be impossible for eternal consequences to grow out of any finite action either good or bad, without

overthrowing the last principle of moral equity and common justice, and even common sense?

90. And do we not make God egregiously inconsistent after he has commanded us to love our enemies, to represent him as punishing his eternally, especially as he can (according to Phil. 3: 21) "change their vile hearts at any time"?

91. In what sense can Jesus Christ be the "Saviour of all men," as taught in 1 Tim. 4: 10, when we are told that they are not all saved, but the greater portion lost?

92. And what good does belief in a Hell or future punishment do when nearly all the crime committed in the world is perpetrated by believers in endless misery?

93. Indeed, does not the belief in a Devil or Hell rather furnish a license for crime by putting the evil day of punishment so far off that the sinner can calculate on a hundred chances of dodging it?

94. Or can a man, with any sense or truth be said to be virtuous, who refrains from evil or crime merely from fear of the Devil or Hell?

95. If so, may not a dog be said to be virtuous when he refrains from depredations among the poultry from the effect of observing the threatening aspect of his master's cane suspended over his head?

96. May not the Christian's Devil be properly denominated the Orthodox Bull Dog or "Scarecrow General to Kingdom Come," seeing that he is employed to drive or scare free agents into Heaven?

97. Or can a man truly be said to be free in any sense when chased into Heaven as a refugee from an all-devouring enemy, or when he turns his face Heavenward because pursued by a fire-vindictive or ferocious Devil?

98. Being thus frightened into Paradise, can he receive the answer, "Well done"?

99. Must we not conclude that a Christian possesses pretty strong propclivities to damnation, seeing it requires two omnipotent powers to save him—one that of the All-loving and coaxing Father going before and saying, "Come unto me all ye ends of the earth," and be saved; and that of the Devil-driving pressure of the "Unwearied Adversary," who pursues him day and night, howling or roaring on his track like a lion?

100. Seeing, then, that notwithstanding two omnipotent powers are set to work upon the Christian to get him into Heaven, (one in front and the other in the rear,) yet but few reach the kingdom—but few are saved, (the elect only,) are we not hence to conclude that a Christian is pretty hard to save?

101. Especially, as he has two passports to Heaven, besides the fear of the Devil—one is the forgiveness of his sins, the other is the atonement which cancels them?

102. May we not reasonably conclude, that if God wished to punish his children, he could do it without the aid of fire, or Devils, or Serpents?

103. As we are told, the serpent caused the sin of our first parents, must we not conclude his creation was a blunder, and that Omnipotence would not have created him at all if he had known he would have turned out to be so diabolical and devilish, but rather have let him remain "without form and void," especially as he must have had but little of the raw material (of nothing) left to make him of, after making so many worlds of this material?

104. And if the "ruin of the race" was caused (as we are told) by the Serpent presenting Mother Eve with an apple, we ask if he should not be pardoned, in view of the fact, that he must have been pretty much of a gentleman and pretty well brought up thus to offer the fruit to others, and the lady first of all, before helping himself?

105. And as this fruit was calculated to "make wise unto salvation," and the Serpent "became wiser than any beast of the field," (see Gen. 3: 1,) must we not hence conclude he did ultimately "pitch in" and help himself pretty freely to the luscious fruit?

106. And, as we are told, our primeval parents "got their eyes open" and came "to know good from evil" by eating the forbidden fruit, (see Gen. 3: 22,) may we not ask how long they would have had to "go it blind," had they not hooked some of the sacred and prohibited fruit?

107. And are we not compelled to conclude that it was a very necessary and a very righteous act of stealing and sinning, seeing that if they had not pilfered some of the tempting pippins, they would never have come to know good from evil?

108. Are we not therefore-indebted to the "Father of lies" (his Serpentship,) for the most important truth ever disclosed to mankind, that of "the knowledge of good and evil," seeing that he instigated the act which led to this knowledge?

109. If eating the forbidden fruit was calculated to make Adam and Eve "wise as the gods," "ye shall be as gods knowing good and evil," (Gen. iii: 5,) would they not have been the veriest fools to refuse to eat, especially as it was so luscious and inviting to the taste?

110. Which told the truth, Moses' imaginary God or the Devil, *alias* the Serpent, when the former told Adam, "In the day thou eatest thereof thou shalt surely die," (Gen ii: 14,) while the "Father of lies," or talking Serpent, declared, "ye shall not surely die," (Gen. iii: 4,) seeing that "Adam lived nine hundred and thirty years and begat sons and daughters"?

111. Indeed, does not God (according to Moses) himself most explicitly admit that his lying Snakeship was right, and he (Omnipotence) wrong when he announced to the Trinity or family of gods, "behold the man is become as one of us, to know good and evil"? (Gen. iii. 22.)

112. How then can the Serpent-Devil be justly charged with deceiving our first parents, when God himself thus admits he told them the truth?

113. If the Serpent of Genesis is the Devil of Christendom, the great prime central wheel of Orthodoxy, the same which Brigham Young declares is after sinners with a "sharp stick," to whip them into Heaven, and which he also declares makes more saints than all other means combined, (the power of God not excepted,) then why was nothing said about roasting or broiling our primitive parents in "the kingdom prepared for the Devil and his angels," for their high-handed infractions of the divine commands?

114. Could not the great and dire calamity and curse which befel the human race, through the malicious agency of a Serpent, (according to Orthodoxy,) have been easily and most effectually avoided by simply making the fence which enclosed the golden garden, snakeproof, so as to keep his long-tailed majesty out, or else by placing the angel with the flaming sword at the gate before the fall of man instead of after, so as to "bruise his head" or decapitate him on his unwarrantable attempts to enter?

115. As the Serpent after the fall-curse was doomed to crawl, ("upon thy belly shalt thou go," Gen. iii: 14,) the question arises, how did he travel previous to the fall? On which did he walk, his head or his tail, or did he hop or fly?

116. Is the devout Christian bard right, who declares,

"God made the Devil, and the Devil made sin,
'So God Almighty made a hole to put the Devil in'"?

117. In order to become fully "wise unto salvation," should we not be informed in what language the Serpent talked to Mother Eve. Was it a living or a dead language?

118. Must we not suppose that Mother Eve was surprised to hear a serpent talk, or shall we conclude she was familiar with such oddities?

119. Did the Serpent, otherwise Satan, (for proof they are both one, see Rev. xii,) furnish the first instance of walking without feet or legs, or had the curse expired and his legs grown out when he came from "walking to and fro in the earth," to pay his respects to old Job, and honor him with a visit?

120. How could it be a curse upon the Serpent to be doomed to crawl, when serpents and lizards that now crawl fare as well as toads that hop, or animals that walk?

121. Or is it more of a curse for snakes or serpents to crawl than the hundreds of other species of reptiles which travel in this way?

122. If the Serpent-Devil lost all his legs by an act of pure kindness in handing round the pippins instead of ill-manneredly monopolizing them all

himself, had he not some cause to complain for being rendered legless, and may this not be the reason he is now "the Grand Adversary" of Moses' God?

123. What headway could the Serpent have made eating dust? ("Dust thou shalt eat all the days of thy life," Gen. iii: 14.) Must it not have been a pretty tedious operation with his long-forked, spindle-shanked tongue, and did he grow lean or fat on such nutriment, and was mud, we may ask, a substitute for dust in wet weather?

124. Was the Devil a free agent before the fall or crawl? If not, how could he be the subject of a curse?

125. Is it true that there is now more enmity between the seed of the woman and the serpent (see Gen. iii: 15) than at present exists between mankind and hyenas, rats and polecats?

126. How much enmity exists between the Hindoo juggler and his snake which entwines around his neck and crawls through his bosom?

127. As father Adam was doomed to eat the ground, "cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life," (Gen. iii: 10,) we may ask if man had not become mortal, and short-lived by the curse, but all his future progeny had continued to live here forever, how long would it have been before the race would have multiplied to a sufficient extent to have eaten up all the ground, consumed the whole earth, and left not a mole hill of *terra firma* to stand upon?

128. Which may we suppose ate the most ground or dust, father Adam or the Snake?

129. And why does not man continue to eat the ground now?

130. May we not conclude that it is because he got his eyes open by the curse, that he now possesses too much sense and intelligence to eat the ground, "as the Lord said unto Moses"? [For many other questions similar to the above, let the reader see the chapter in our large work, "Christianity before Christ," headed, "The Ancient Cosmogonies."]

131. As we are told that the Devil on a certain occasion set Christ on a pinnacle of the temple, may we be allowed to be so curious as to inquire how the operation was performed—whether he was carried like Habakuk by the hair of his head, and whether he made any resistance to the operation?

132. Must we not conclude the Devil was a pretty able lawyer, from the skill and knowledge which he displayed in his arguments with Christ?

133. And also well read in the Bible, as he quoted Scripture quite flippantly?

134. And is it not rather dishonorable to the character of an omnipotent and omniscient God to represent him (as Christ is represented) as following him about like a haltered sheep or an old associate?

135. Were the Evangelists, who relate so many cases of Christ casting out devils, aware that it was an old heathen superstition of various countries long previously? [For proof, see the chapter on this subject in our large work.]

136. When the devils entered the swine on Christ's permission, as related, (Luke viii: 32,) which end, stem or stern, served as "the porch of entry," (as Erin expresses the idea)?

137. And had the hogs been sold while the devils were ensconced in their "inner man," what discount should have been made to the buyer for tare (tear) so as to come at the net weight?

138. And should such diabolical occurrences take place now-a-days, would it not render the pork speculation rather a precarious business?

139. How high above this globular earth must Jesus and the Devil have been elevated to enable him to see "all the kingdoms of this world," including those on the under side?

140. Why is it that superstition could always find a devil anywhere, while science could find him nowhere?

141. And why is it that in countries where there are no priests, Devils are and ever have been as scarce as June-bugs in December?

142. Does not this circumstance demonstrate that the priest and the Devil are a kind of Siamese twins, inseparably connected and each indispensable to the other?

143. And is not the cause of this intimate relationship disclosed by the fact, that the Devil superstition tends to keep the wheels of priestcraft in motion,

furnishes the oil, greases the gudgeons, and more than all, keeps the priest's pocket replenished with "filthy lucre"?

144. Is it not a historical fact, that Strabo, Polybius, Zimmæus, and various other Pagan writers, who lived long before Christ, spoke of a Devil and a Hell as being the invention of priests and law-makers, concocted wholly and solely for the purpose of scaring the credulous, ignorant and superstitious populace into obsequious subjection to "the powers that be"—*i. e.*, priests and potentates?

145. And why does not the Christian Bible revelations reveal the important fact, that its Devil and hell-fire doctrines are those of Pagan origin, and mere heathen superstition?

146. As, then, the ancient Pagan philosophers show, that the notion of a Devil and a Hell were fabricated to frighten fools with, does it not thence follow that all who now believe in this superstition should be ranked in this class?

147. Which is the most merciful and reasonable being, the Christian's God which they tell us punishes to all eternity, or the heathen Devil of Siam, which only punishes a thousand years, according to the Siamese?

148. And must we not consider the Persian's God too, as more reasonable and merciful than the Christian's God, inasmuch as he promises to let "Old Splitfoot," or Plug Ugly himself, ascend from Limbo to Paradise in the course of fourteen thousand years with his whole rebel host, or elfin host, with him?

149. And which should we consider the best and most reasonable being, the Bible God, who told Abraham to murder his son Isaac, or the Devil who told him not to do it?

150. Is it not strange that men can ascribe to God a character which they know angels would spurn, and they themselves would blush to own?

151. Has not the principal effect of preaching the Hell-fire superstition been to make numerous Hells on earth, without saving any from an imaginary Hell hereafter, as it has made thousands miserable with foolish fears?

152. And has not the practice of representing God as damning a portion of the race had the evil effect also of causing men to damn each other, and is thus the principal source—the primary fountain—of all the profane swearing with which all Christendom is now cursed and demoralized from one end to the other?

153. Is it not true that from "God damn you," in the Bible and the pulpit, comes the "God damn you" heard from a thousand lips daily in the streets?

154. Is it not true, also, that the doctrine of endless punishment is only calculated to operate upon the "weakest spots" of the weakest people—in other words, the weakest portion of their natures, and thus is only a bugbear for weak-minded grown-up children?

155. Why is not the Devil now frequently seen and encountered as in the days of Martin Luther, who threw his inkstand at his "devoted head," and who seriously relates several confabs and combats he had with him; and many professed to see him daily?

156. Is it not because his Snakish honor is afraid of the day-light of science and infidelity?

157. And may we not reasonably calculate, that the "march of science and infidelity" will soon drive him and his demon host back into the dark ramparts of superstition, for another thousand years?

158. And may we not assume that society will prosper as well morally without a Devil, after his Lucifership has given up the ghost, the priesthood only excepted?

159. And is not the Scriptural fact, that neither Paul nor John make any mention of a Hell, some evidence that it is not an indispensable institution?

160. Or, if it were, should we not be informed which Hell sinners are put into first—the fiery Hell spoken of (in Matt. 5: 22) or the Hell of "outer darkness, (see Matt. 8: 12,) where there is to be "wailing and gnashing of teeth"?

161. In conclusion, we would ask, "If there were a Hell, whether it is not probable that some ingenious Yankee imp would soon construct an underground railroad and run off or let out all the fiery prisoners?"

162. Or may we not reasonably conjecture that the angels in Heaven, while bending over the battlements of Paradise, and gazing into the awful pit below,

would be moved to shed tears enough to put out the fires of Hell, and thus permit the subjects of perdition to ascend to the regions of heavenly bliss?

163. And finally, as several of the Christian sects have, since the dawn of science and civilization, cast the Devil out of their Bibles, (*i. e.*, deny his being recognized there,) may we not reasonably hope that the time is not far distant when all sensible men can stand alone in the path of moral rectitude without the aid of such old, obsolete baby-jumpers to support them and frighten them into piety and Paradise, as the Devil and Hell-fire superstitions are?

A P P E N D I X.

THE WAR IN HEAVEN.

"And there was war in Heaven: Michael and his angels fought against the Dragon, and the Dragon fought and his angels."—[Rev. 12: 7.]

There is scarcely an Oriental nation whose religion has been commemorated in history, but that has preserved in its traditions the story of a celestial battle or "war in Heaven," similar to that referred to in the above text. Titan, according to the Roman legends, rebelled against Jupiter, and thereby stirred up a war in Heaven. But Jupiter prevailed and cast him and his rebel host over the battlements of Heaven, (as Michael and his angels did the Dragon,) and imprisoned them under mountains, where they

"From our sacred Hill (Holy Mountain) with fury thrown,
Deep in the dark Tartarian gulf shall ever groan."

And it was the belief of the superstitious classes that it was the attempt of this infernal host to rise and liberate themselves which produced all the earthquakes and volcanoes. And the battle of the Titans (children of Heaven) against the gods of Olympus in the upper world, is found in the mythological traditions of ancient Greece. And then we have in Egyptian traditions the story of Typhon (the Devil) rebelling and making war against Oshiret or Osyrus, who cut him to pieces. The Chinese relate a battle between the inhabitants of the clouds and the stars—the Lamb ("the Lamb of God that taketh away the sins of the world,") headed the starry host and conquered. With the Persians, who seem to have the original copy or edition of the story, the scene was an astronomical one. A war broke out in Heaven between the summer God and winter God, which was simply a contest between the seasons of summer and winter—that is, between heat and cold. The winter God was hurled out of Paradise and became a fallen angel. Each had a retinue of subordinate angels, as in St. John's case. And here we will call attention to a curious circumstance in the choice of names which St. John selected for the principal combatants in his account of the celestial combat. Michael is his good angel, and Dragon his bad or wicked angel. Now let it be noted here, that the last syllable of Michael is *el*, which is the Hebrew name for God; (the genitive case being *Eloí*,) "*Eloí lama sabacthani*" is a prayer to God in the Hebrew language. And *On*, the last syllable for Dragon, is the Egyptian name for God. Hence, it is simply the Hebrew God *El* in battle array against the Egyptian God *On*. And of course St. John would represent that the Hebrew God or angel God, Michael, conquered. *On* was also a name for God among the Babylonians. And it is a curious circumstance, that whenever the Hebrew and the Hebrew-descended Christians (hatting as they did the Egyptians and Babylonians, because they had conquered and enslaved their ancestors,) had occasion to refer to or speak of the God of either of these nations, they would employ some odious and even devilish title as the Drag-on, Typh-on, Dag-on, Abad-on, Apolly-on, Pyth-on. Some of these were very honorable, lofty and sacred titles or names for God among the ancient Babylonians and Egyptians. But the Jews and Christians have dragged down their Gods and converted them into Devils; or rather, they have stolen their sacred title for God, and

rendered it odious by applying it to the Devil; as Typh-on, Dag-on, The Drag-on, etc. While, on the other hand, they deified some of their own angels and ancient worthies, by attaching to them names either at the commencement or termination the Hebrew title for God—*el*, as Gabri-el, Micha-el, Isra-el, El-isha, El-jah, etc. They were thus God-ified or deified. In view of these facts, it is not to be wondered at that St. John should speak of Babylon (Babyl-on) as being “the mother of harlots and abomination,” (Rev. xvii: 5,) and rank Egypt with Sodom (Sod-om, on and om being the same) and Gomorrah; and that Bible writers should use the name of both Egypt and Babylon as synonyms for everything hateful, disdainful, odious, or wicked. It was but the natural, practical or wicked outworking of their pent-up feelings of revenge. And thus the great enigma, “Mystery Babylon,” is solved.

Reader, please read and reflect upon these things.

ANGELS FALLING AND BECOMING THEREBY CONVERTED INTO DEVILS AND DRAGONS.

The belief has obtained wide acceptance in the Christian world, that the Devil *alias* the Dragon, is “a fallen angel.” And St. John speaks of the Dragon falling (from his angelship) and being cast into the bottomless pit. (See Rev. xx: 1.) And how did old Captain Dragon (captain of the infernal goats) fall, let us inquire? Why, he simply fell into the hands of Christendom who assumed the license to metamorphose him from a God to a Devil. They Drag-ed him from the throne of God in the Babylonian and Egyptian heavens, armed him with horns, hoofs and tail, and converted him into a Devil—a fallen angel, Dragon, and cast him into “the bottomless pit,” as a retaliation for the bondage endured at the hands of these nations in times past. And as this Dragon came down from Heaven, according to the Mystic and Apocalyptic St. John, his tail becoming entangled among the starry worlds, tore one-third of them loose from their orbits and precipitated them down upon our little planet. [We suggest that he must have been nearly all *tail*, or rather that the story is all a *tale*.] No wonder that “the kingdom of Heaven suffered violence.” (See Rev.) However, astronomically speaking, it is literally true; for according to Burritt’s “Geography of the Heavens,” the astronomical Dragon spreads over a pretty large portion of the canopy, embracing at least five large constellations. And as to his falling, it is even so, for the Dragon (now the sign for October) under the name of *Scorpio*, has fallen. Being once away up in the harvest month (August,) by the procession of the equinoxes, he fell lower and lower, until he sunk clear below the southern horizon into the “bottomless pit,” or pit of darkness. The conception of “fallen angels” is neither new nor original to the Christian’s Bible. The Hindoo Bible, at least three thousand years old, (the *Vedas*,) gives in its third chapter, a somewhat detailed account of the fall of angels, while the fourth chapter prescribes or describes their mode of punishment, which consisted in being hurled down from their lofty positions in Paradise (because they rebelled against Heaven, (*i. e.*, “the trinity in unity,” Brahma, Vishnu and Diva) and were precipitated into Ondera, (“the deep, dark pit,”) there to remain until “the Intercessor,” called, also, “The Lamb of God,” the second person of the Trinity, would plead for them and have them delivered; having first, however, to serve but their “thousand years’ probation,” which reminds us of St. John’s Dragon being “bound for a thousand years.” (See Rev. xii: 2.) The Persian tradition of fallen angels found in their Bible (the *Zend Avesta*,) is somewhat similar excepting that out of thirty different orders of angels, they had but one to fall, who thereby became a “Peris,”—a Devil.

(ADVERTISEMENT.)

A NEW WORK,

(NEARLY READY FOR THE PRESS.)

“CHRISTIANITY BEFORE CHRIST; OR THE WORLD’S CRUCIFIED SAVIOURS.”

BY K. GRAVES, AUTHOR OF “THE BIOGRAPHY OF SATAN.”

CONTENTS OF VOLUME I.

CHAP.

1. Preface and address to the reader.
2. Many incarnated Saviours recognized in ancient Oriental history.
3. The motives which deified men into gods, anciently, (strikingly showing how Christ came to be worshiped as God.)
4. Many cases of miraculous conception, and virgins conceiving, “without knowing man.”
5. Virgin-born gods, anciently numerous; how the belief in them originated.
6. Ancient Pagan prophecies of the coming of Saviours and their fulfilment.
7. The birth of several Saviours presaged or announced by stars, as in the case of Christ.
8. Prophecy of “the seed of the woman bruising the serpent’s head,” (Gen. 3: 15,) of Pagan origin.
9. Sacred Cycles, (furnishing the key to “the great mystery of the incarnation,” and showing how the notion originated of God’s descending to the earth and dying for the sins of the world. New and startling historical facts of great importance.)
10. Why the twenty-fifth of December was fixed for the birth-day of Christ and many other more ancient Saviours.
11. Magii angels and shepherds visiting infant Saviours before the time of Christ.
12. Titles of Pagan Saviours, Lord, God, Saviour, Redeemer, Messiah, Mediator, etc.
13. Several of the infant Saviours threatened with death by the incumbent tyrant ruler, and why.
14. Mary a common name for the God-mother, (a curious piece of history.)
15. Forty days fasting by several Saviours, and why?
16. Why Christ and the ancient Pagan Saviours are reported as being of royal blood, and descending through kings and princes.
17. The Saviour’s kingdom not of this world. Why?
18. Very ancient Oriental history reports sixteen Saviours or Gods as having been crucified, (a new and astonishing development of historical facts on this point; how obtained.)
19. The Cross as an emblem or spiritual figure, of Pagan origin.
20. Atoning sacrifices of animals, men and gods—how, when and where they originated, (a very instructive piece of history, and showing how a belief in the atonement originated.)

CHAP.

21. The Saviours or Demi-Gods were real personages.
22. Descent of the Saviours into Hell (explaining most clearly and conclusively "two mysterious texts" of the Bible, (1 Peter, 3: 19, and Acts 2: 31,) which have long puzzled the Christian world.)
23. Resurrection of several God-Saviours reported. And why believed.
24. Reappearance and ascension of several of the atoning crucified Gods.
25. The Pagan Saviours performed the same miracles as those related of Christ, (a chapter of startling historical facts for the Christian reader.)
26. Prophesies of Pagan and Christian compared, with respect to fulfilment.
27. Heaven; notions respecting, by various nations.
28. Hell, or the Devil, and his domicil, of priestly Pagan origin, (printed also in pamphlet form.)
29. Obsession, or casting out devils—an ancient Pagan tradition.
30. Absolution, or the confession and forgiveness of sins, of Pagan origin.
31. Conversion to God, or conviction for sin, an old Pagan doctrine.
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36. A Divine revelation believed in by all the ancient nations.
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38. Moral precepts (800) of various Bibles and ancient Pagan writers, (many of them superior, practically, to those of the New Testament—a chapter of great moral value.)
39. The Golden Rule, by nine moralists and ancient Pagan writers.
40. Loving enemies enjoined by ancient heathen moralists.
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43. Precepts evincing spirituality as characteristic of every ancient religion.
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46. Miscellaneous precepts of various Bibles and Oriental writers.
47. Prayer a rite and a practice among the votaries of every ancient system.
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50. The Trinity, (Father, Word and Holy Ghost,) found in all the ancient religions.
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3. Or twenty-five texts disproving his divinity.
4. Testimony of his mother disproving his divinity, (a strong case.)
5. Testimony of the Father disproving his divinity.
6. Testimony of the Son disclaiming the divinity or Godhead.
7. Testimony of the Evangelists, incompatible with his divinity.
8. A summary view of the evidence. (The unprejudiced and unposted reader will be astonished at the amount of evidence deduced from the Bible itself in the above chapters disproving Christ's divinity.)
9. A view of Christ's divinity presented by metonymy. (Striking proof.)
10. A logical or common sense view of Christ's divinity. (A powerful argument.)
11. A philosophical view of Christ's divinity. (A conclusive argument.)
12. A physiological view of Christ's divinity.
13. The doctrine of Christ's divinity is virtual polytheism.
14. To worship Christ as God, is practical idolatry.
15. The belief in Christ's divinity is virtual atheism.
16. The dual or two-fold nature in Christ disproved by thirteen powerful arguments. (The doctrine of Christ being "both God and Man" is here shown to be fraught with many most shocking absurdities, and the arguments are founded on the Bible itself.)
17. The thirty-four divinity texts examined, and their utter failure to prove Christ's divinity, shown.
18. Christ's divinity not believed or taught by the primitive Christian churches. (No less true than astonishing proof. The testimony of twenty-seven churches, nearly all, of the first century is given.)
19. Many leading Christians in all ages of the Church rejected Christ's divinity. (Strong proof.)
20. Origin of Christ's doctrines; proof of their derivation from the Essenes. Every spiritual doctrine or idea of Christianity is here found 200 years B. C.; and the founders of the Christian religion shown to have had ample opportunity to borrow them.
21. How the miraculous legends related of Christ, originated. (Powerfully convincing.)
22. 356 striking parallels in the doctrines of Christ and Christina, (born 1200 B. C.) Every doctrine, principle, and moral precept, ceremony and miracles of Christ, is here traced to Buddhism, 1200 B. C.
23. Miracles of the Saviours or Demi-Gods of ancient Egypt like those related of Christ.
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27. Christ's miracles (those erroneously ascribed to Him) historically disproved.
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30. Scriptural proof that Christ was the son of Joseph. (A strong case.)
31. The story of the infant massacre by Herod disproved.
32. The Aphanasia, or scenes at the crucifixion, historically disproved.
33. The story of Christ's resurrection not proved by the Scriptures.
34. Christ's ascension left in doubt Scripturally.
35. The miraculous history of Christ logically and historically disproved.
36. Or, the thirty-two wonders of Jesus refuted or explained.
37. The great problem solved—origin of the miraculous stories told of Christ. (This, we think, will explain to every candid reader *satisfactorily* the origin of these stories.)

CHAP.

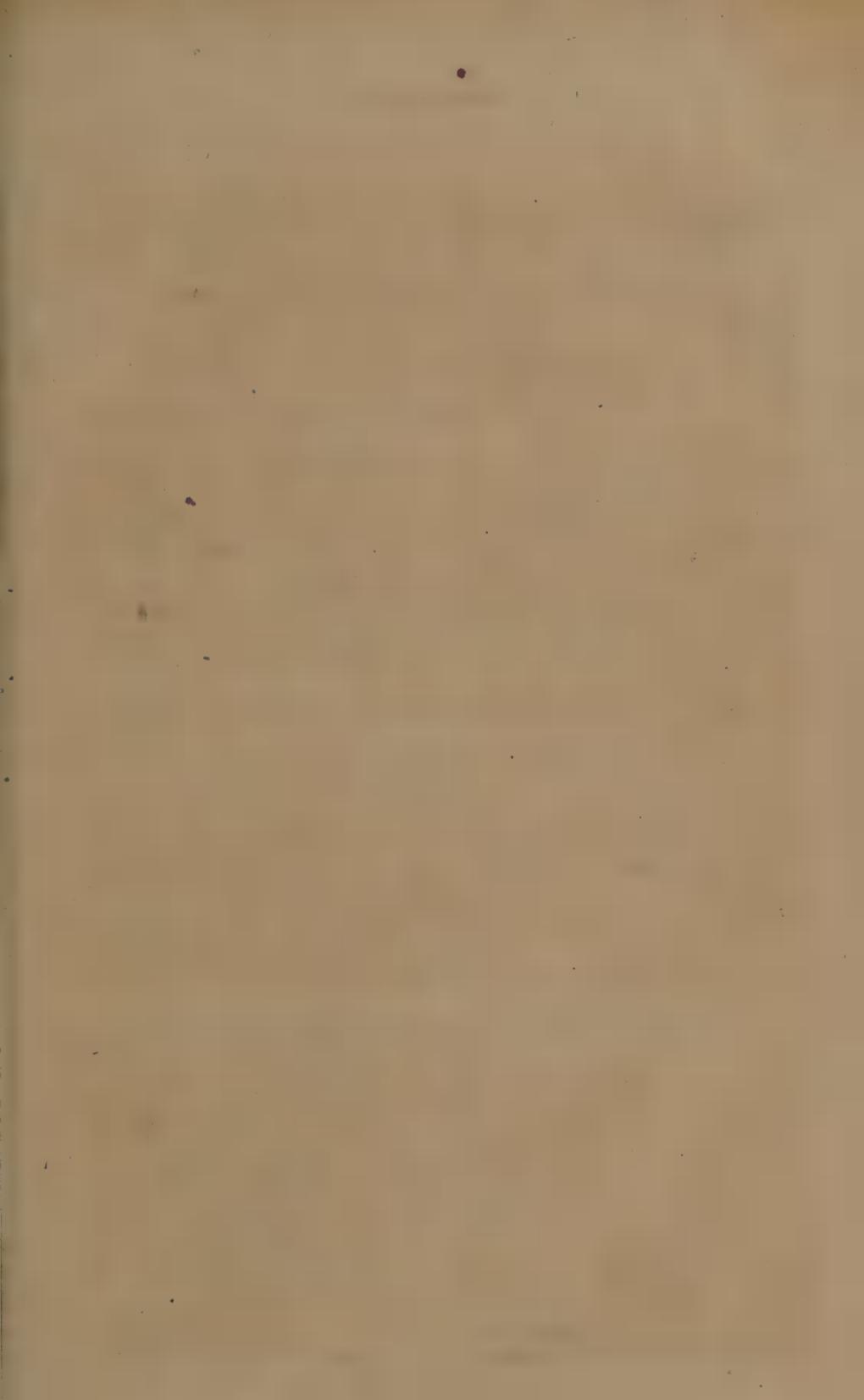
38. Origin of the apotheosis or deification of Jesus Christ. (Strikingly convincing.)
39. The moral grandeur of Jesus viewed as a man and sublime moral teacher.
40. Jesus a man only; fifty-two errors in his doctrines, precepts, principles and practices. (Many a reader will be taken by surprise on seeing the numerous errors of the noble and honest Jesus here presented in a panoramic view—mostly errors of moral extremism.)
41. A substitute for Christianity furnished—the religion for *this age*.
42. The Mosaic Cosmogony unworthy of belief—a substitute for it.
43. A substitute needed for Christianity more compatible with science.
44. Contradictory texts on religious faith and practical morality.
45. Impossibility of learning our moral duties by the Bible.
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47. Obscene stories and vulgar language of the Bible. (100 proofs given). Demoralizing effects of.
48. Impossibility of learning the true character of God by the Bible.
49. Contradictions and uncertainties in the history and character of Christ. (In the six preceding chapters, hundreds of contradictory texts are presented and classified, showing that every species of crime is both sanctioned and condemned, and every moral duty commanded and countermanded—thus rendering it absolutely impossible to learn our moral duties from the Bible.
50. A high state of morals attainable without the Bible—many historical proofs.
51. A high attainment in civilization by nations without our or any Bible.
52. The Harmonial or Spiritual Philosophy as a substitute for Christianity.
53. The spiritual manifestations furnish a hundred fold more evidence of a future conscious existence than the Christian Bible.
54. The old and the new religion contrasted.
55. The New and True religion a glorious outgrowth of modern science and civilization.

The foregoing work (of two volumes of about 400 pages each,) comprises the result of long and laborious historical research, and will, it is presumed, (despite its literary defects,) be found extremely interesting, from the fact, that it contains several thousand important historical facts of great value, many of which will be found to be *entirely new* to most readers, never having been before put in circulation in this country. They were obtained indirectly from the old countries—some of them from the British Museum, where they were long since deposited as matters of curiosity. And yet, they are found in works which (although not now comprised in any Christian library) were centuries ago, popularly endorsed by the Christian church, and therefore may be regarded as reliable and indisputable authority.

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K. G.



7

SOME ACCOUNT OF MY RELIGIOUS EXPERIENCE,

WITH AN ANSWER TO THE QUESTION,

“HOW DID YOU BECOME AN INFIDEL?”

I was born in May, 1806, so that I am now nearly fifty-three. My parents were both Methodists, of the devoutest and strictest kind, and they did their best, by prayer, by solemn warnings, by reading the scriptures, and by the most rigid discipline, to make their children the same. And their labors were terribly successful. They had eleven children, and all but one became early in life members of the Methodist society, and for many years exemplary Christians. Even the one who did not become a thorough Methodist, did not escape the influence of religion altogether.

My eldest brother, about ten years older than myself, was converted when about eleven years of age, became a preacher at fourteen, and died at twenty-one. Religion helped to kill him. The brother and sister next in order joined the church, and were supposed to be savingly converted, about the age of twenty. The next brother was the one that proved somewhat unmanageable. All that his parents, his Sunday school teachers, and the preachers of the gospel could do for him, seemed in vain. He would reason, and ask horrible questions, and start difficulties, and at times even express doubts with regard to some of the great doctrines of religion. He even called in question the doctrine of eternal torments. As he and I were walking one day, after hearing a very solemn sermon from a very powerful preacher, we came to a lime-kiln. The fire was glowing, and the light blue flames were trembling over the burning mass. He said to me, as we stood looking into the fiery furnace, “Joseph, do you believe that God will keep men burning forever in a fire like that? I don’t.” I was dreadfully shocked at his remarks, and sadly troubled at the thought of the dangerous state he was in, and I begged him most anxiously not to encourage such thoughts; and he said no more. I found afterwards that he not only

called in question the doctrine of eternal torments, but the orthodox doctrines of the Trinity, Natural Depravity, the Atonement, &c. Whether at this time he had ever met with any Unitarians or any Unitarian books, I do not know, but he afterwards found an Unitarian church, and met with Unitarian books, and rested for some time in Unitarian doctrines. At length, however, he wandered, I know not how, or under what guidance, into the regions of doubt and disbelief, and there he remains to this day.

I was the next child. I was a believer from the first. I have no more recollection of the time when I began to believe, than I have of a time when I began to breathe. God and the Devil, Heaven and Hell, the general resurrection and the judgment day, were all tremendous realities to me from my early childhood. I heard them continually spoken of as things past doubt—as matters which none but the worst of men could call in question ; and I believed them myself as a matter of course. True, I was often puzzled when thinking about God, and horrified when thinking about hell ; but never thought of calling in question their existence. I recollect too, that it seemed a dreadful thing that God should have so ordered things, that men must either believe and feel in some mysterious way, or be eternally tormented in hell-fire. I thought it would have been but fair, that God should have allowed men the liberty, if they could not be all that he required them to be, to fall back into the state of their original unconsciousness from which he had called them. To bring men into being, and to force them to live on forever, and at the same time to leave them in the most terrible danger of having to spend their everlasting days in a lake of fire and brimstone, seemed too horrible. But, supposing that God had a right to do as he pleased, and that I had no right to complain, I suffered in silence. But I often said to myself, or seemed to hear something saying within me, that God had not dealt fairly with us ; and my feelings towards him were anything but those of respect and love and gratitude. So far from feeling myself under any obligation to him, I looked on existence as a tremendous curse, and would readily have consented to undergo any amount of torment for any length of time short of eternity, for the privilege of returning at last to my original nothingness. The thought that even this was too much to be hoped for—that it was fixed unchangeably that I must live for ever, and that there was but one dark path, which I might never be

able to find, by which I could escape the unbounded and unending torments of hell, drove me at times almost to madness. It darkened all the days of my early youth ; it wrapped me in the dreariest gloom, and made me dreadfully miserable. I had not many comforts of any kind after I was eight years of age, for about that time my father had heavy losses, which brought on us for many years all the evils of extreme poverty. We had often hard to work, and could get but little for our work ; and ceaseless toil and little food soon made me ill. Illness, however, brought no release from toil. Bright summer days, and pleasant paths through flowery fields, and along the side of blossoming hedge-rows, where the birds were ever singing, and childish sports and pleasant playmates, might still have yielded some delight, had my mind been free from anxiety ; but the thought of hell and its eternal torments, and of a remorseless, angry God, embittered all, and made me utterly wretched. Even when my health was tolerable, and when times were better, I could take little or no pleasure in childish sports, for I was taught to look on them as sinful and damnable. I was taught, and I believed, that if I meant to escape the torments of hell, I must deny myself all such pleasures ; break loose from all my unconverted companions, and spend my time in reading the scriptures, going to meetings and private prayer. And in truth, my father, (poor, dear soul, his very kindness turned to cruelty by his religion,) durst not allow us time to play, for fear he should thus be helping on our damnation. Hence he lengthened our hours of toil, and added to our weary tasks, till he undermined our health, and all but brought us to an untimely end. He believed, poor man, and *acted* on the belief, that the life of the body was nothing compared with the salvation of the soul, and that no sacrifice was too great for us to make to escape the wrath to come. He sang, and he *felt* what he sang.

“ And am I only born to die ?
And must I suddenly comply
With nature’s stern decree ?
What, after death, for me remains ?
Celestial joys, or hellish pains,
To all eternity.

No matter which my thoughts employ,
A moment’s misery or joy :
But, Ah ! when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With fiends or angels spend ?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies. * * * * *

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon be gone.
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

These doleful sentiments—these horrible ideas had taken full possession of my father's soul, so that our sports and pleasures, our health and life, were nothing in his eyes, compared with the salvation of our souls.

All this might have been borne, if we could have understood the way of salvation, and have felt that, by taking a certain course, we should be sure of escaping the horrible torments of the damned. But the way of salvation was a dreadful mystery. Even those who believed, or tried to believe, that they had found it, and got fairly into it, could not make it plain to others. They could tell us to *believe*; but could not explain what it *was* to believe. When pressed with questions on the subject, they would tell us, at last, that we were incapable of having the matter made plain to us till we were converted. "The natural man understandeth not the things of the spirit," they would say. "You must be good children," my mother would say; but when we told her we *wished* to be good, and asked her what we should *do* to be good, she could give us no satisfactory answer. She would say something about divine grace, and a change of heart, &c., but nothing that we could understand—nothing to relieve our minds. When we pressed for clearer explanations—for something we could really understand and act upon—all that we could get was, that we must pray to God to open our spiritual eyes, and change our hearts by his grace. We did pray, but our prayers brought no relief.

When I found myself thus unable to learn how I might escape the eternal curse, and felt that any hour I might find myself placed beyond the reach of hope, my anxiety was dreadful in the extreme. My poor mother, almost heart-broken at the sight of my trouble, tried to comfort me; but without success. I wanted to see clearly how I could escape eternal damnation; and nothing short of that could ease my mind. As a last resort, she would take me by the hand, and kneel down, and with tears and cries that might have moved the hardest heart, beseech God to en-

lighten my mind, and teach me his ways; but God was not to be moved. A mother's tears and a child's distresses had no effect on Him. He left me still to grope in the dark, as fearful and miserable as ever.

And thus I continued, with occasional intervals of partial forgetfulness or recklessness, for many years. Often, while at my work, or while walking in the fields, my mind was so strained and tortured with the idea of an eternity of fiery torments, that I was driven almost to madness, and, had I dared to do it, I should have cursed the cruel being that had forced on me such a miserable existence. At other times, blaming myself for all my miseries, I should lament my imaginary sinfulness, deplore the supposed depravity of my nature, and entreat God, with all the agony of a broken heart, to have mercy on me, and save my soul. Still my perplexity and fears continued, and hundreds of times, in my bewilderment and agony, did I curse the day that I was born. Even during those intervals when my mind was free from thoughts of hell, and from the terrors of an Almighty scowling Judge, I was not permitted to be happy. My father would never allow me, if he could help it, to run out into the fields or lanes, to breathe the pure, fresh air, or to mix with other boys, and share their sports. From early morn till late at night he would keep me at my work six days a week, and on the Sunday would drive me before him to meeting, and never permit me, if he could help it, to spend a moment of that day out of his sight. Oh! how I used to envy the children of an ungodly neighbor, who used to take his children a walk along the beautiful field-paths on a Sunday, gathering flowers and wild fruit, watching the flight of birds, or listening to their songs. But if I ventured to utter my feelings, as I sometimes did, I was comforted or silenced with the assurance, that the father of the children that I envied, was a wicked man, under the curse of God, and was going, with his children, to everlasting damnation. And though at times I might be weeks or months comparatively free from religious torment, yet every now and then the most dreadful spasmadic pangs would seize me, and shake and unnerve my whole soul.

Byron has somewhere said, when speaking of the pleasures of his early days:—

“Who would not wish once more to be a boy?”

He was sadly mistaken if he thought boyhood was a happy time with all. That it is so with many, I have no

doubt. I have met both with men and women who have assured me that during the days of their childhood and early youth, they experienced little or nothing but one continual succession of happy days. But their parents were not Methodists. Some of them had had worldly, irreligious parents, and the rest had had Unitarian parents. There may be persons whose recollections of their boyhood or girlhood are mostly of a pleasing kind, who yet had Methodistical parents ; but it is impossible that their parents could be so thorough and consistent in their piety as mine. Piety so true, so earnest, so thoroughly consistent as that which controlled my early days, would crush the most buoyant soul, and wrap in despondency and gloom the brightest and gayest spirit that ever animated a youthful breast.

“Who would not wish once more to be a boy ?”

I answer—If I could have parents who would teach me to despise religious terrors, who would respect my childish tastes, and encourage my innocent boyish pleasures, and treat me in a kind and rational way, I might wish once more to be a boy. But no consideration could tempt me to replace myself under the control of pious parents, or to be again the tortured victim of Christian superstition.

I was taught from my childhood that the Bible was the Word of God ; that it was written by God, or by men inspired by him, to make known his mind and will, and guide mankind in the way to heaven. And in that light I regarded it. I looked on it as altogether different from other books. My parents *treated* it differently from all other books. My father read it to us every day in tones of deepest solemnity. When he took it in his hands, he raised it reverently, and, closing his eyes, and bowing his head, he whispered, often with groans, and awful shakings of the head, a prayer to its supposed great author. When he had read the usual quantity, he laid it carefully aside, and saying—LET US PRAY ! we all kneeled down, while he besought the Lord to bless what had been read, to our salvation. Besides this, every morning, after first engaging in secret prayer, he took the book, and on his knees, with many additional prayers, and many signs of unutterable reverence, read in it for an hour, then prayed again. I, of course, regarded the book with something of the same awful reverence. I durst no more have torn a leaf of the Bible, or treated the book as I might have treated a com-

mon book, than I durst have blasphemed, or insulted the great God himself. Even the relics of a worn and soiled old Bible, that had lost its covers, and that was no longer readable, was sacred in my eyes. The thought of using the remains of such a book as we should have used the remains of any other book, never entered my mind. Such a thought would have filled me with horror. I regarded the contents of the Bible as wholly divine. I believed every word to be true, and every command to be binding, as the law of an almighty and all-perfect God. To doubt the truth or divinity of the Bible, I believed to be the greatest sin of which a man could be guilty. To disbelieve any statement of the Bible, was to call God a liar, and to make sure of eternal damnation. No one could entertain such a doubt, I was assured, but through the suggestion of the devil; and none but the most wicked of men would hearken to such suggestions.

Though there were many things in the Bible that seemed very mysterious, and though some portions of the book were of such a character that my father, (who was accustomed to read it to his family right through,) could not read without lowering his voice and seeming confused, I still regarded the whole as the oracles of God. If my father had consulted his own feelings, he would gladly have passed over certain portions when reading to his family; but such a course would have been impious in his estimation. What was he, that he should set up his erring judgment, or his ideas of decency or propriety, against the infinite wisdom of God? How could anything that had been written by the holy and all-wise God be unfit to be read in the family circle? My father reasoned thus: "If the Bible be the word of God, it is perfect; and if any portion of it clashes with our ideas and feelings, our ideas and feelings must be wrong. The Bible is the standard of truth and virtue, and our endeavor should be to bring our thoughts and feelings into harmony with it in all things." That the Bible *was* the word of God, and that it was perfect like its author, was past doubt, with my father, and consistency, therefore, required that he should read it through. And read it through he did, though nature, instinct, and a sense of decency were too strong in him to allow him to do so without a painful conflict, which betrayed itself in faltering tones, and in appearances of hurry and confusion.

I had at this time no foundation for my faith in the divinity of the Bible, but the testimony of my parents and

teachers. Every one I heard speak of it, spoke of it as divine, and the thought that it might be otherwise, perhaps never entered my mind. I did not even think, for many years, of asking my parents or teachers how they knew the Bible to be the word of God. Nor could my parents or teachers have given me any satisfactory answer, had I questioned them on the subject. I found, in course of time, that, like myself, they believed because they had been taught to believe. They took religion on trust, and either never thought of inquiring into the foundations of their faith, or found it impossible to satisfy their inquiries.

I do, however, remember my mother attempting to prove to me at times, the divine origin of the Bible. What led her to make the attempt, I do not remember; but I fancy it must have been some perplexing question that I had asked, but which I do not now remember. Her argument was one that is still used by the writers of religious tracts, and sanctioned by our orthodox clergy. It was this: "*Bad men could not have written such a book, and good men would not. It must therefore have been written by God.*" This silenced me at the time. Whether it satisfied me or not, I don't remember. Another argument that I remember to have heard was: "No man would write the Bible, who did not know it to be true; because it tells liars that their portion will be in the lake of fire and brimstone." There was, besides, a general impression among such people as my parents, that the Bible was such a wonderful and good book, that it was so much superior to other works, that it was impossible it should be written by any one but God. Then they found in the Bible so many things in harmony with their religious feelings, that they felt as if they had proof of its truth in their own experience. And I remember that at a later period, I frequently heard religious people say, when questioned about the truth of religion or the Bible, that they had the proof of its truth in their *hearts*. Putting their hands on their breasts they would say, "We feel it here." Such arguments were pitiful enough; but they served the purpose of an ignorant priesthood and their credulous and excitable followers.

It is astonishing how little religious people in general know on religious subjects, and how little they exercise their reasoning faculties with regard to the foundations of their faith. How strange it seems that I could be imposed upon by such foolish arguments as those just mentioned! Nothing can be plainer to me now, than that several books

in the Bible *might* have been written by bad men, and several others by good men, and that any of them might have been written by persons who were neither wholly good nor wholly bad, but of a mixed character. And nothing can be plainer than that no being of *perfect wisdom and goodness* could have written *any* of the books which go to make up the Bible. The second argument that no one would write the Bible who did not know it to be true, because it threatened liars with damnation, is more childish still; for one man did not write the whole book. And men may threaten damnation to liars, and yet be liars themselves. And the third, about experience, would fit a thousand other books as well as the Bible. But plain as these things are to me now, they never struck me in my early days. I was not even aware, at that time, that the Bible was made up of a number of books, by various authors, differing in style and subjects, and written in different ages and countries. I supposed it to be all one book, having just one author, and bearing the same character from beginning to end. The arguments given above go on this supposition. No distinction is made between Genesis and Revelations, or between Solomon's Song and the Epistle of James. Because a passage in one of the Psalms happened to express the same joy or sorrow, the same anxiety or exultation, the same confidence or fear, or to describe the same kind of conflict and victory which the pious reader had experienced, it was concluded that the whole book was true, and that one all-perfect being was the author of the whole.

How it was that the horrible stories of patriarchal falsehood and cruelty, dishonesty and licentiousness, incest and polygamy, and all the foolish, unnatural, unjust and ferocious laws contained in the Bible, never awakened my suspicions that it was an error to regard the book as the production of an all perfect being, I do not know. One would suppose that the idea that a man could be a good man and a favorite of God, and yet marry his sister, and take his servant as a concubine, and lie, and expose his wife to insult, and his child and concubine to starvation, like Abraham; or that another could be a special object of God's regard while he was deceiving his father, cheating his brother, marrying two sisters, and taking too handmaids besides for wives, like Jacob, would be too monstrous even for a credulous youth to entertain, especially a youth who was taught to regard such characters as wicked

in the present day. Yet I do not remember that, when I read the account of Abraham and Jacob, the monstrousness of this idea ever presented itself. Nay, I even read the life of David, so full of deeds of falsehood, injustice, cruelty and licentiousness ; and the story of Solomon, with his seven hundred wives and three hundred concubines, without ever thinking, so far as I can remember, that there was any inconsistency in supposing that such monsters might be beloved by an all-perfect God, and even employed by him to write a portion of his great book for the instruction and salvation of mankind. What poor irrational creatures human beings are, till their minds are roused to inquiry, and their judgments strengthened by exercise ! And what a terrible power to disable the mind there is in a thoroughly religious education ! This blindness continued in my father nearly to the end of a long life, though he was naturally a man of a sound and powerful understanding. My mother died a believer, though far from being one of the weakest-minded of women. Both of them had had the disadvantage of a pious education, and had grown up among people who regarded the Bible as the Word of God, and who received as true the horrible doctrines of orthodox religion. There is no such enslaver of the human mind as the doctrine of eternal torments, joined with the doctrine that a belief in certain opinions is necessary to escape those torments. When a man is solemnly assured, from his earliest childhood, that to doubt or disbelieve the divine authority of the Bible, exposes him to eternal torments in a lake of fire and brimstone—when he is assured that the very disposition or inclination to doubt is a sign of inward depravity, or the result of infernal agency—when he is taught also, from the outset of life, that all the wise and good on earth believe and love the Bible, and that none but monsters doubt or question its truth—when he is assured that all the knowledge and virtue on earth are derived from the Bible, and that without its teachings, mankind would be universally and utterly benighted and depraved ;—and when, besides all this, he hears his parents, whom he loves and reveres, and in whom he naturally confides, always taking the truth of the Bible, and its superhuman origin, for granted, in their conversation, and sees them, in all their conduct, acting with an eye to its teachings and requirements, he loses, or he never gains, the power and the disposition to search out the truth. The minds of men thus trained are put to sleep, or stupe-

fied, so far as religious subjects are concerned. Their thoughts on such subjects are thenceforth only dreamy or delirious. Some have no desire to think on them, and those who have, dare not think. And it was thus that I was trained, and such were the sad effects which that training had upon my mind.

There are some who seem to think that men, with a common share of natural understanding, cannot believe such absurdities as are taught by the religious sects with regard to God, the Bible, and another world; but I know, by experience, that they can. I never was supposed to have less than my share of sense or understanding. Yet I believed as firmly in the divine authority of the Bible, in the supernatural origin of the Jewish and Christian religions, in the peculiar sanctity of Sunday, in the mysterious sacredness of ministers of the Gospel, in a special providence, the power of prayer, and all the doctrines of the common faith, as I did in any thing on earth. And this I did, not only while a child or youth, but long after I came to be a man. I know my faith was foolish, absurd, inconsistent with itself, at variance with palpable facts, and with portions of my own experience, but it was my faith, notwithstanding. I grant also that I was often puzzled when I thought about God, and about the Bible account of some of his doings, and that I was sometimes staggered by an appearance of injustice, unfairness, cruelty in his conduct; yet I still believed. God did not seem to answer prayer according to his promises; but might it not be for want of faith in those who prayed? It seemed a mystery that God should wish people to be good, and yet not make them good, when his power was almighty. And I remember that when very young, I pressed this question on my mother: "If God *wants* me to be good, why does he not make me good?" and received no very satisfactory answer. It also seemed strange, if the devil was so dreadfully mischievous, that God should give him so much liberty. It seemed especially unjust that God should have hung the fate of all mankind on the conduct of Adam. That because Adam sinned, all mankind should be born subject to death, and in danger of damnation. I thought it would only have been fair to have treated all alike—to have given every one as fair a chance as Adam and Eve. I was most of all perplexed, puzzled, with the doctrine of God's fore knowledge. If God knew beforehand—if he knew from all eternity, that, if he made

man, man would fall—that every man would sin, and but few repent and reform—that many would go to hell, and but few go to heaven, why did he make man? And especially, if he knew beforehand all that every man would do, why did he talk in the Bible as if he was disappointed in men, or teach and warn men as if they could do better? These things seemed inconsistent, irreconcilable, from the time when I first remember to have thought of them. Then again, the thought that God knew beforehand who would be saved, and who would be damned, and that he therefore knew whether *I* should be saved or damned, and that, therefore, my salvation or damnation was fixed, and that nothing I could do could alter the matter, not only perplexed and puzzled me, but shocked, tormented me, and all but drove me mad. Still I believed. I suppose I believed there was some way of getting over all these difficulties, if one but knew it. And there was always some one at hand to assure me that it was my own ignorance only, and not anything amiss in the Bible, or in the divine conduct, that caused these difficulties, and that they would all vanish as my knowledge increased.

Some of those difficulties clung to my mind for years, especially that arising from the doctrine of God's foreknowledge; and I only got rid of it at last by giving up the doctrine, as commonly held, and adopting the opinion that God's foreknowledge was limited to things not affecting the moral conduct and the eternal destinies of men. I remember well how eagerly I grasped at this doctrine of the limited foreknowledge of God, when I first heard of its being taught by a leading minister of the body to which I belonged. I felt as if the principal difficulty of theology was now no more, and as if I could now believe without further effort.

In 1822, when I was a little over sixteen years of age, I joined the Methodist Church, and resolved to give myself entirely to God. I left my companions, gave up my sports and pastimes, broke off all such habits as I considered sinful, and began to live a new life. I went to class every week, to prayer meetings twice or thrice a week, heard three sermons every Sunday, and one every Wednesday evening; taught at the Sunday School, met in band with two exemplary members of the church, went round visiting the sick and holding prayer-meetings every Sabbath morning, and spent every hour, and almost every moment I had

to spare, in reading the Scriptures and other pious books, and in lonely meditation and private prayer. My perplexity and bewilderment about the way of salvation, the nature of saving faith, and the way to get it and exercise it, in order to obtain the forgiveness of my sins and a fitness for heaven now returned on me, and for several months I was as anxious and miserable as a human being could be and live. From all I could learn, the faith by which I was to obtain forgiveness was a belief that I *was* forgiven. Wesley himself had defined saving faith to be a sure trust and confidence that a man hath in God that for the sake of what Christ has done and suffered for him, his sins are forgiven, and his soul reconciled to God. This faith was to be given to me, or wrought in my soul, in some mysterious way, by the spirit of God. The immediate result of this faith was to be the witness of the spirit, producing in me an indubitable assurance that my sins were forgiven, and that I was received into the Divine favor and adopted into God's family. This witness of the spirit, assuring me of forgiveness and acceptance, was the great blessing that was to make me truly happy. This it was that was to free me from all danger of hell, and from the fear of death, enable me to claim an interest in all the promises, serve God with cheerfulness and joy, and look forward with the full assurance of hope to a place in the Kingdom of Heaven. This inestimable blessing, the witness of the spirit, was therefore the object of all my desires, of all my prayers, and of all my tears. But here was the difficulty. I could only obtain it by faith, and faith, as defined by my spiritual teachers, seemed entirely out of my power. "A sure trust and confidence in God, that my sins *are* forgiven." But *are* my sins forgiven? If so, what need of faith in order to *get* them forgiven? My sins are *not* forgiven, thought I, else why should I seek to *have* them forgiven? And if they are *not* forgiven, how can I have a sure trust and confidence that they *are* forgiven? And here I stuck. It seemed as if I were called upon to believe that I had what I had not, in order that I might get it. I must believe a lie to obtain a blessing. And this seemed plainly impossible. Meanwhile my thoughts were full of the wrath of God, and the torments of hell, the uncertainty of life and the danger of death. I might die any night—die while asleep, and wake to find myself in hell. And, once in hell, I was lost forever. These horrible thoughts almost distracted me. My days were overcast with gloom. My

nights were disturbed with cheerless and frightful dreams. All nature seemed gloomy. The sweetest sounds seemed doleful. What were bright days, or fields of flowers, or blossoming trees, or songs of birds, or the society of friends, when I might, in an hour, or a moment, be lifting up my eyes in hell, asking in vain for a drop of water to cool my tongue ?

It was several years before I entirely got over this difficulty. I did, however, so far get either over it, or along one side of it, as to obtain a partial relief from my misery. After listening to the experience of my classmates and others, it seemed to me that what they called the witness of the Spirit, which gave them the assurance of salvation, was simply such a state of pleasant, joyous, ecstatic feeling, as I had myself experienced occasionally, when listening to some particular preacher, or impressed by some encouraging passage of Scripture, or affected by some account of a remarkable experience. It seemed to me, therefore, that I had *had* the witness of the spirit, but had failed to recognize it. I resolved, therefore, whenever I should experience such happy and rapturous feelings again, to regard them as the witness of God's spirit to my forgiveness, and to consider myself from that time, as one of the pardoned and accepted ones; and I did so. How my pleasurable excitement subsided, and doubts and fears succeeded ; and how again the delightful exhilaration was renewed, and lost again, and how, at length, I made up my mind to believe I was accepted when my mind was depressed as well as when it was elevated, and how I was taught to look on the subsidence of my raptures as a trial of my faith, and how I came, a few years after, to entertain more rational views of faith, and the witness of the spirit, and of religious matters generally, I need not here describe. Enough is written on these subjects in my tracts on saving faith, and in the history of my early life.

I had not been long connected with the church, before I felt a desire to begin to preach, and as several of my Christian friends were of opinion that God had qualified me for the high office of a minister of the gospel, and would doubtless, at the proper time, call me to devote myself exclusively to the work of the ministry, I gave myself more zealously and diligently to religious studies. I read every religious book that came in my way, not so much with a view to my own religious improvement, as to qualify myself for the ministry. I wanted materials for sermons,

and whatever I found that suited my purpose, I endeavored to make my own. I read the Scriptures, too, with great diligence, and committed to memory all such passages as seemed best adapted for use in preparing sermons. I did not at this time read the Scriptures with any view of comparing one part with another, in order to ascertain whether they all agreed, or for the purpose of ascertaining their truthfulness or credibility at all. The question of their truthfulness was settled for the present, or at least dismissed. I had fully acquiesced in the common doctrine of their divine origin and authority. I had ceased to start difficulties. I had ceased to ask questions. I had accepted the doctrine of the divine authority of the Bible as the fundamental principle of my creed, as the basis and the measure of all my opinions. I had decided, though without examination, that the doctrine I had been taught from my childhood was true, and had resolved, by the help of God, that my thoughts, my opinions, my affections and my life should be in accordance with its teachings and requirements.

To read it, to understand it, to treasure up its teachings in my heart, and to use them as a means of converting and instructing others, was to be the business of my life, if God should open my way into the regular ministry. I had no desire to hear objections to the doctrine of the divine authority of the Bible. I had no desire to enter into an examination of the arguments for and against the doctrine. I was not satisfied that it was a question for argument. I was not sure, nor anything like sure, that there were any arguments on either side; any proof either that the Bible was either true or false, divine or human. I certainly knew of no particular proofs of its truth or divinity. I had not believed it true and divine on proof, but on the testimony, on assurances of my parents and teachers, and I did not suppose there was any proof to the contrary. My idea, I imagine, at the time was, that the Bible was so good, so holy a book, a book so different from all other books, and so much better, that it could be no other than the word of God. But whatever my thoughts or fancies might be on the subject, I had been overpowered by the force of the religious influences to which, from my earliest childhood, I had been subjected, and, proof or no proof, with reason or against reason, I had yielded to the force of those influences, and become a christian.

I recollect coming in contact, about this time, with a

young man who did not believe the Bible, and who did not even believe in God. Whether he offered any proof against the divine authority of the Bible, I do not now remember; but I remember that he spoke very highly of Mirabeau's (D'Holbach's) "*System of Nature*," and seemed to consider it a sufficient justification of infidelity. I, of course, had never seen the work, and, I suppose, I felt no desire at that time to read it. I tried to persuade the young man to renounce his infidelity, and turn to God, but without effect. He took what I said very patiently, seemed perfectly at ease and self-satisfied in his own mind, and appeared to consider himself quite as well qualified to instruct me, as I was to instruct and advise him. I met with another young man, about the same time, who avowed himself a disbeliever in religion. He was younger than I, but he was a tall big man, with a large round head, and a great deal of confidence and assurance. I entered into conversation with him and tried to convert him. He wanted to know what proof I had that the Bible was true. I told him I *knew* it was true from my own experience. I shall never forget the expression of scorn and indignation on his countenance as he stood and gazed at me, and as good as told me that I was a liar, and knew no such thing. I remember perfectly that I felt, when telling him that I *knew* the Bible was true from experience, that I was using a dangerous argument—an argument that I might be unable to maintain; but I had heard the argument used by others, and I suppose I was foolish enough not to know that it was false and worthless; so, having no other, I used it. But—Oh! how little and mean that big-headed infidel made me feel!

I afterwards got introduced to another infidel, an atheist, (named Atha.) He was less confident, or at least less aggressive than the big-headed one; and I was by this time somewhat wiser. I had learned better than to use the experience argument again. In fact, I believe I had satisfied myself, with the assistance of the big-headed fellow's remarks, that it was not sound. As I have said, I had no foundation for my faith but the testimony of my parents and teachers. I was told things were so, and so I believed them to be. I did not even ask, for many years at first, how my parents and teachers *knew* the things they believed and taught to be true. Nor could my parents, or my parents' teachers, have given me any satisfactory answer, had I asked them the question. Like myself, they be-

lieved because they had been taught to believe, and been told they would be damned if they did not believe. They took religion on trust, as Pagans, Turks, and religionists generally do.

Occasionally a preacher, or even a common Christian, would take upon himself to give a proof of the truth of Christianity; but the arguments never amounted to much. They were generally a begging of the question, or a bare assumption. The commonest argument was an appeal to their own experience. "We have the witness within," they would say. "We feel it here," they would add, putting their hands on their breasts. Of course, a Pagan or a Mahometan could have said the same, and with equal truth and propriety.

Again we should be told, "The truth of Christianity is proved by the miracles of Christ and his Apostles." But no proof was offered that Christ and his Apostles ever wrought miracles. The miserable deaths of infidels, and the happy deaths of Christians were also adduced as arguments; but it was not shown that Christians *did* die happy, or that infidels died miserable, much less was it shown that the happy deaths of Christians or the miserable deaths of infidels, proved the truth of religion. Such arguments were, nevertheless, welcomed by many with shouts of exultation, as if they were demonstrations. Every thing like argument was so rare to them, that they seemed as if they could never make enough of the little they got. I confess I never felt satisfied with such arguments myself, and I used to wonder how others, who were older, and, as I supposed, wiser than myself, could be satisfied with them. I believed, but it was rather in *spite* of such arguments, than in *consequence* of them.

I think it was when I was about eighteen that I first began to wish for some proof of the truth of the religion of the Bible, and that I began really to believe that there was proof of a truly conclusive kind. It was about this time that Mr. Hill, a gentleman, a schoolmaster, and a local preacher, who had really some learning, believing that I had talents to fit me for a traveling preacher, and wishful to fit me for that high office, kindly undertook, after having taught me something of English grammar, to teach me Latin. After he had led me through a few elementary books, he lent me a copy of "*Grotius De Veritate Religionis Christianæ*," and recommended me to translate it into English, and then to retranslate the English into Latin.

"It contains the best arguments," said he, "in favor of the truth of Christianity, and it is written in pure and elegant Latin. In translating and re-translating it, you will both improve yourself greatly in Latin, and make yourself master of the arguments in favor of the truth and divinity of Christianity." I did as I was advised, and I was delighted with the exercise. The arguments of Grotius were nearly all new to me, and they seemed quite forcible. And when I had gone through the book, I felt as if I were able to convince the whole infidel world of their error and folly. The process of translating the work first into English and then into Latin, and repeating my translations, without manuscript, to Mr. Hill, fixed almost the whole book, with its whole train of argument, in my mind, and enabled me to retail the arguments of my author without difficulty whenever they were called for. I can hardly describe the pleasure I felt when I found, as I thought, that my faith had something of a solid foundation to rest upon—that I was no longer a blind believer—that after having believed on hearsay, or the testimony of my parents and teachers, I could now justify my faith to my own mind, and give a reason of the hope that was in me to any who might call for one.

I afterwards read Doddridge's Lectures on the Evidences of the Divine Origin and Authority of the Bible and Christianity, where I found the arguments of Grotius amplified, and some fresh ones added. Shortly after, I read R. Watson's Institutes of Revealed Religion, where I found a still further amplification of the arguments, both on the existence of a God, and the truth and divinity of Christianity, &c. But by this time some of those arguments had begun to appear defective. There seemed a link wanting in the chain of proofs of the existence of God, and in the chain of argument for the divine origin of Christianity and the Bible, there seemed to be several links wanting. I had, in reading and considering the arguments of others, begun to argue myself. The use of my reason had strengthened it. The examination of arguments had enabled me to judge of their worth. At first I saw only their strength, and felt only their force. Now I saw their weakness also, and felt their insufficiency. I did not however doubt the truth of Christianity or the Bible. I believed there *were* good arguments, full proofs, though I had not yet found them. I did not suppose that the *proof* was wanting, but only that the authors I read had not done the subject

justice. Grotius, Doddridge, Watson had not given the proof in a perfectly conclusive form; but others no doubt had done so, and I fancied I should be able to do it myself shortly. I set myself to do so. I tried to make the argument complete, and to supply the links that were wanting in the chain, and to strengthen such as seemed weak or broken. I read Dwight; but him I found less satisfactory than the rest. It seemed plain that some of his arguments were mere catches, miserable sophisms. Still, some things I met with in Dwight which seemed at the time to aid me in strengthening my position. I next read Adam Clarke's commentary, where I found, besides his arguments in favor of the existence of a God, abundance of quotations from Paley, Lardner, Michaelis and others, on the truth of Christianity.

His arguments *a posteriori* in proof of the existence of a God, seemed no better than Watson's or Doddridge's, while his arguments *a priori* seemed utterly worthless. His quotations from Paley, Lardner, and others, in proof of the truth of Christianity, seemed more forcible, and I read them with considerable pleasure. Still, they left unproved many points which needed to be proved, to make the evidence complete. They took too many things for granted. I wanted *every thing* proved from the first; whereas several things of importance they never attempted to prove. I supposed these things *could* be proved—that I should be able myself to prove them sometime—but I wanted to see them proved *then*. Hereafter, when I review these authors, I may enter into particulars, showing where I felt them wanting, and where I thought them strong, and pointing out also how afterwards I came to see that what I thought strong was weak, and that what, in my ignorance and credulity, I regarded as facts and proofs, were but fictions and frauds. At present I must be brief.

About this time I read Mosheim's History of the Church, which astonished and somewhat troubled me by its revelations of the imperfections and vices of Christians from the earliest ages. I was especially struck with its exposures of pious frauds. I had not had the least idea that fraud had been practised by the church so early; much less that it had been practised so generally and so systematically. Still, these revelations of ecclesiastical dishonesty did not lead me to doubt the divine origin of Christianity and the Bible: though they did lead me to doubt whether certain doctrines that were generally received by Christians were

really the doctrines of Christ and his Apostles. They made me suspect the Priesthood and orthodoxy, but not Christianity.

It was somewhere about this time that I met with Goadby's New Testament, a work containing copious notes on almost every portion of the New Testament writings, which were mostly of a liberal character. Who was the author of this work, I never learned; but I suppose it must have originated with liberal members of the church of England. The doctrine of the work was Arian or Socinian. It denied the proper godhead of Jesus, the doctrines of original sin or natural depravity, of satisfaction to justice by the death of Christ, of salvation by faith alone, and, above all, of eternal torments in hell. The friend who kindly allowed me to read this book, told me it was not orthodox, and did his best to put me on my guard against its heresies; but I am pretty sure, though I cannot exactly recollect all the effects of the book on my mind, that it tended greatly to undermine my orthodoxy, and gave me a leaning to Unitarianism from which I never recovered. From a very early period, I was dissatisfied with every thing in religion that I could not understand, and which did not seem to be rational. The Methodistical doctrine of faith—believe that you *are* forgiven, and you shall be forgiven—the doctrines of instantaneous conversion and sanctification—of justification and salvation by faith alone—of the direct witness of the spirit as the assurance of salvation, and the immediate operation of the Holy Ghost on the mind, all seemed irrational, fanatical. These doctrines were all either ignored or refuted by Goadby. The passages of Scripture on which those doctrines were grounded by Methodists, were so explained by Goadby's work, as to make them teach doctrines which seemed consistent with reason and common sense. I began to be ashamed of those doctrines as held and taught by Methodists. I felt uneasy when I heard people avow them, teach them, or undertake to defend them. I felt ashamed for them. I thought they were making Scripture and religion answerable for doctrines which they did not teach. I began to distinguish between the doctrines of the atonement, justification, the witness of the Spirit, sanctification, natural depravity, the influence of the Holy Spirit, &c., as taught by *Scripture*, and as taught by *Methodists*. I began to modify all the doctrines of Methodism, so as to bring them as far as possible into harmony with common sense,

and I began to interpret Scripture so as to favor these modifications of the Methodist theology; and I believed myself, in doing this, to be acting agreeably to Scripture, and to be rendering an important service to religion and mankind.

The doctrine of eternal torments I still held, it seemed so plainly scriptural. But what I read in Goadby's Bible on that awful subject, must, I fancy, have had some lasting effect on my mind; for when I did give up the horrible doctrine, I took in its place the same doctrine as Goadby's work inculcated, namely, the doctrine of the destruction of the wicked, and justified myself by the same interpretation of scripture passages as I had met with in that work. Soon after I first read Goadby, I read Adam Clarke's Commentary regularly through. This work had something of the same liberalizing effect on my mind as Goadby's. Clarke modified the doctrine of the Trinity. He denied the doctrine of the eternal sonship of Christ. He called it eternal nonsense. After showing that the doctrine was not taught in Scripture, he argued against it on rational grounds, contending that it was impossible that a son should be as old as his father. Clarke also denied the doctrine of eternal and infinite foreknowledge, though he did it in such a timid, hesitating way, that he involved himself in a contradiction. He also gave what were to me quite new interpretations of many Scripture passages. According to him it was an ape that tempted Eve, and not a serpent. Baalam, in his view, was a true prophet; Esau a nobler man than Jacob; Solomon he sent to hell; Judas to heaven.

Besides re-translating the Greek and Hebrew originals, and giving important words quite different meanings, he frequently spoke of *various readings* in the Greek and Hebrew manuscripts, and referred to various and disagreeing texts or printed editions of the Greek and Hebrew Bibles. This was all new to me, and at first it rather puzzled me. Before I read Clarke, I supposed that there was only *one* Greek and Hebrew original, perfect as it came from God. It had never entered into my head that the originals of all the books of the Bible were lost, and that we had nothing in their places but human copies, and that those human copies all differed from each other. Still, strange as it may seem, the discovery of this fact did not shake my faith in the divine origin or in the absolute authority of the Bible and Christianity. I was assured by Clarke that the various

readings were not of much importance—that they did not affect the substance of Christian doctrine and duty—that what was not clearly and indubitably taught in one passage, was taught clearly and indubitably in others, and that the Scriptures were still adapted to answer the great end for which they were given—to make the man of God perfect, thoroughly furnished to every good work. Besides, said he, if we do not find the right reading in one manuscript, we may find it in another; and we may pretty well guess which manuscripts are most trustworthy; and it is probable that in course of time we may, by the help of God, restore the sacred text to something like its original purity.

It seemed, however, from some instances which he gave of various readings, that the difference in the manuscripts were of more importance than he represented. It was plain, in fact, that there were various readings in passages deemed of the greatest importance—that passages of Scripture bearing on what were deemed the most important doctrines and duties of Christianity, were affected by various readings—seriously affected. He told us, for instance, that 1 John, c. V. 7, “There are three that bear record in heaven,” &c., was to be found but in one manuscript out of several hundreds, and that one a manuscript of no authority, and that the passage was therefore no doubt spurious. He further informed us that while one manuscript spoke of the church as purchased with the blood of God, making Christ God, another spoke of it simply as purchased with the blood of Christ, or of the Lord, leaving the Godhead of Christ in doubt. Another passage, “God manifest in the flesh,” I found might also be deprived by the various readings of its bearing on the divinity of Christ. And so in hundreds of cases. Some various readings modified the doctrines of Scripture with regard to matters of duty, as much as those before referred to modified its doctrine with regard to matters of faith. I did not perceive that those various readings of so many passages, and the various interpretations and doubtful meanings of others, were inconsistent with the doctrine of the divine authority of the Bible and Christianity—that what was published in the Bible, and preached from the pulpit as God’s word, was at best but men’s opinions of what God was supposed to have said or written; so easy is it for men, under the influence of early prejudices, to admit a fact, and yet continue to hold doctrines inconsistent with the fact—to admit a principle, and yet be blind to the conse-

quences naturally flowing from that principle. The fact which should have destroyed my faith in the divine origin of the Bible and Christianity, did not, for years, that I remember, sensibly shake my faith. I still believed the Bible to be the word of God, and Christianity to be of divine authority. The knowledge of those facts must, however, I imagine, have tended imperceptibly to undermine my faith, and prepare me for full emancipation from the errors of my childhood.

The reading of Clarke's Commentary helped on my spiritual emancipation in another way, more indirectly. It taught me to criticise freely the Scriptures. I learned, from his example, when I came at passages which did not meet my ideas of what was rational, just, or good, to suppose that the passage was not correctly translated, or that the reading of the Greek or Hebrew text or manuscript was not the true one. Taking it for granted that the Bible, as God first gave it, must have been the perfection of truth and reason, expressed in the best manner possible, I concluded that every passage, which was at all defective—every passage which, in the common Bibles, contained anything foolish or irrational, must either have been corrupted by the ignorance or wickedness of transcribers, or falsified by erring or faithless translators.

And as I found that it was considered lawful, besides correcting the text by rejecting the common reading and adopting that of some other text or manuscript, to make *conjectural emendations* sometimes, where no various readings were found in the manuscripts, I felt my liberty very much enlarged. It was, of course, certain, where various readings existed in the manuscripts, that one or both of the discordant manuscripts must be defective; but it by no means followed that, where the manuscripts did not differ, the text had remained unaltered. If so many alterations were found by comparing copy with copy, how many more might be found, if the copies could all be compared with the lost originals. Conjectural emendations were therefore, in some cases, perfectly legitimate. And who should be judge in *what* cases? Of course, every critic for himself. And why should not I play the critic as well as others?

Large, however, as was the liberty thus allowed, it was further extended by the discovery, that it was not absolutely certain—that churches and theologians were not agreed—what books were really divine and what were not. Dr.

Clarke revealed to me the fact, that doubts had been entertained from early times—apparently from the earliest times of which we have any records—of the genuineness, and consequently of the divine origin of several books forming part of the Bible. Such doubts had been entertained, I found, with regard to Ecclesiastes, Esther, and Solomon's Song, in the Old Testament, and of the Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the Epistle of Jude, the second and third Epistles of John, and the Book of Revelations, in the New Testament. Some of these books, I learned, were rejected even by certain modern theologians and critics. Dr. Pye Smith and Dr. Boothroyd, two eminent Congregational Divines, rejected the Song of Solomon. Dr. Clarke, though he did not deny its inspiration, rejected the idea that the Song had a spiritual meaning; thus making it a mere love song. The Book of Revelations was rejected by Luther, and by the whole Greek Church, and Dr. Clarke pronounced it unintelligible, declaring that he knew as much about its meaning as others, and that he knew just nothing at all. I did not, at this period, thoroughly investigate the claims of the different portions of the Bible, nor did I change my belief with regard to any particular book. I was content to believe that the Bible generally was the word of God, and the rule of faith and practice. The Epistle of James I liked more than any other Epistle, and I had no objection to the second Epistle of Peter. I liked very much some parts of the Epistle to the Hebrews, though other parts I did not like. The second and third Epistles of John I did not care about, nor did I care for the Epistle of Jude. I felt no need of them. It did not appear that I should lose much if they were to be taken away from the Bible. The remarks of Dr. Clarke made me feel somewhat indifferent to Solomon's Song and the Book of Revelations, and prepared me for studying them without much prejudice in their favor. Still, I came to no conclusion as yet to reject any of them from the number of inspired books. I was a great believer, and my faith in the divine authority of the Bible was not easily shaken.

Those who do not know the power of early religious instruction, and constant association with religious people, backed by parental authority, and a parental example of unwavering faith and consistent piety, may wonder how I could become acquainted with these facts and still retain my faith in the divinity of the Bible. Yet so it was. Nay,

more; the knowledge of these facts, instead of destroying my faith, seemed rather for a time to establish it. It helped me over serious difficulties. I had often observed that some portions of the Bible were very obscure; and it seemed strange that God should speak to men in such a way that he could not be understood. I had also observed, that many portions of Scripture, as they stood in the common Bible, did not make good sense or sound reasoning; and how could folly or false reasoning come from God? The fact that the common Bible was but a translation, made by men as liable to error and unfaithfulness as other men, and the additional fact, that what were called the originals, were not originals, but only human copies of other human copies of lost originals, and that those copies bore plain proofs that their authors had corrupted the Scriptures both through ignorance and unfaithfulness, as I thought, enabled me to account for the defects and errors of the Bible, without calling in question its divine origin. "Those errors, those unsound reasonings, those inconsistencies and contradictions," said I to myself, "are the work of translators and copyists. The gold was pure at first, but they have mixed with it baser metals. The water was pure as it flowed from the celestial fountain, but it has lost its sweetness, it has contracted impurities, in passing through human channels."

I was at liberty now to alter portions of scripture, so as to bring them into harmony with my ideas of what was true and good. Taking for granted that what comes from an all-wise, all-good, all-perfect Being must be the perfection of truth and virtue, I so interpreted and modified passages of Scripture, as to make them, as far as possible, worthy to be regarded as oracles of infinite goodness and truth. I gave to every word and sentence the best and highest meaning of which they were capable. I used the Bible, not as a teacher, but as a suggester. I did not accept what the Book said, unless it agreed with my own best ideas on the subject; but took as the original meaning the best thing I could conceive to be spoken on the subject. For instance: According to the Bible, Jesus said—"Blessed are the poor in spirit." By spirit is usually meant the mind; understanding, affection, courage. To be poor in spirit would therefore mean to have very little understanding, affection or courage; to be ignorant, selfish, cowardly, brutal. But men of this kind could not be the blessed ones—the best and happiest of their race. God,

then, could not have spoken those words. The words which God spoke have been lost, left behind, and those now in the Bible put in their place by ignorant or faithless transcribers or translators. What were God's words? What might we reasonably suppose them to have been? My answer was—"Blessed are those who do not over-value riches, or unduly fear poverty; who will not allow either riches or poverty to prevent them from doing their duty, and acting a worthy and a noble part. And so with every other portion of Scripture whose meaning was obscure, or foolish, or immoral.

Of course, some of my readers will say, "How could you think that God would take the trouble to write an infallible book, and then allow it to be corrupted? Could you not see, that if it was necessary for God to give to man a perfect book, it was necessary for him to *keep* the book perfect? How could you help seeing, that what you dealt out to your hearers and readers as the word of God, was only your own conjectures? That instead of receiving and using the existing Bible as a divine authority, you were really making a new Bible, or putting forth your own ideas as the oracles of God?" I answer, I can see this *now* clearly enough; but *then* I did not see it at all. I can see now, that a divine revelation, a perfect system of truth and duty, in imperfect, doubtful human language, is a thing impossible,—that a divine revelation, a book of divine authority, would be no infallible teacher or guide to man, unless man had an infallible understanding of the book. But what I saw then and what I see now, are two very different things, and it is of the former I am now speaking. I know now that I ought to have been an infidel long before I was—and that I *should* have been an infidel long before I was, if I had not had the power to hold doctrines in themselves inconsistent with each other. But I *had* this power. I was dreadfully tenacious of my early prejudices. What I had been taught in my infancy and childhood, clung to me as my life. Faith had first possession. It held the citadel. Reason found her place preoccupied when she first awoke, and it took her many, many years to dislodge the intruder and usurper. Reason was admitted, it is true, into the *suburbs* of my soul, and was welcome, but she had to wait her time—a long, long, weary time—before she could find her way into the heart of the city, and establish herself there as the sole authority. She did it at last, and my business is to show

how she did it. People should be careful how they judge each other, and not over hastily conclude that men are hypocrites because they hold opinions which are plainly inconsistent with each other.

All this time I not only believed the Bible to be the word of God, but regarded it as a perfect rule of faith and practice—as a standard of truth and duty. I believed, strange as it may appear, that a *book*, which was but a human translation of a human compilation from discordant human transcripts of a lost original, was a standard by which a man might test all religious doctrines, and all principles of duty, and so ascertain what was true and good, and what was false and evil, in all controversies. I believed it to be an infallible guide, when, all the time, I saw men led by it in opposite directions. I believed it to be a standard and a test of truth, when all the time I knew that it was doubtful which portions of the book were genuine and which not, what readings were original and what spurious, and what was the true meaning of the passages acknowledged by all parties to be genuine. And further, though I myself was constantly putting into passages a meaning better and truer than they contained,—not so much receiving light from the book as putting light into it—I say all this time I believed the Bible to be the source of all the light on religious and moral subjects there was in the world. The mind of man I regarded as a dark room, which could have no light but what flowed in from without; and no light, I believed, could flow in but from the Bible. I believed that whatever knowledge I had, I had received from the Bible; and that all the good that was in me was the effect of Bible teaching and Bible influences. I believed that the Bible was to the spiritual world what the sun was to the natural world; and that the extinction of the sun, and a suspension of all natural laws, would not produce a more perfect disorder and ruin in the natural world, than the destruction of the Bible, and a disregard of its teachings, would cause in human society.

It seems really amazing how any human being could be so dreadfully foolish. But I had been taught all these things from my childhood. I had heard them uttered as unquestionable truths by those whom I most revered and loved, and in whom I had the fullest confidence, from my earliest days, and it had never once entered into my mind to suspect that doctrines so solemnly taught were monstrous absurdities. And, lastly, I believed that, to doubt these

things was to run the risk of eternal damnation. While I was lamenting over the credulity and folly of those who believed in the orthodox form of the doctrines of the Trinity, atonement, natural depravity, instantaneous conversion and sanctification, and the immediate witness of the spirit, what abundant reason would a truly enlightened man have had to lament over my credulity and folly!

I don't remember that my faith in the supernatural origin and divine authority of the Bible was shaken till after I was thirty-six years of age. How long it was after that time that my belief began to give way, I do not exactly remember. I do, however, recollect in what *way*, and by what means, my belief was gradually undermined.

At first I believed that the Bible, in its common form, was the word of God—that every word was written by him, or by men under his special and supernatural inspiration. I had no idea that there was a particle of human imperfection in the Scriptures in any respect whatever. The style, the doctrine, the stories, the laws—every word and every principle—I believed to be wholly divine.

I afterwards learned that the Bible in common use was a translation—a translation made by uninspired and fallible men—that in some cases the translation was corrupt—that in many cases it was erroneous—and that the words printed in *italics* were words which had no corresponding words in the original, and were added by the translators to determine or fix the meaning.

I still believed that the original Greek and Hebrew Bible, from which the translation was said to be made, was perfect—was God's own unaltered and unadultered word, and without a taint of human imperfection,—and that all a man had to do, in order to come into close intercourse with God, was to learn Greek and Hebrew, the language in which God had seen fit to declare His will. I accordingly set myself to learn Greek and Hebrew, and studied Latin as an introduction to them.

But now I discovered that the Greek and Hebrew Bibles and the manuscripts from which they were formed, were as imperfect as the translation. That there was an immense number of various readings; and still more, that by many learned Christians, whole books were considered of doubtful origin. I also found that the Greek and Hebrew languages were not always easy to be understood—that men differed about the meaning of almost every important passage, and almost every important word, in the

whole Bible—that some Hebrew and Greek words had ten, twenty or fifty different meanings, while other words had no meaning at all, and that Greek and Hebrew scholars were in consequence, continually disputing about the sense of the Bible. Here I continued for many years, neither going much forward nor much backward, so far as I can remember. I was, nevertheless, all this time, making occasional discoveries with regard to Ecclesiastical history, and natural science, and their bearing on the evidences of the supernatural origin of the Bible. I was also learning many things with regard to human nature, and priestly vices, which seemed to shake my faith in orthodoxy, and prepare me for one day seeing the Bible question in its true light. My mind too, was gathering strength all this time—power of discernment and power of endurance. I was growing, though imperceptibly, both in judgment and in courage. My study of church history, and of works on the historical evidences of the divine origin of Christianity, led me to conclude, that few could understand the external evidences, and that no wise man would rest his defence of Christianity against infidels on historical grounds. I published an article about this time, showing that it was vain to expect to convert infidels by talking of miracles. It was, in fact, impossible to prove the truth of the Bible accounts of miracles by any historical testimony in our possession.

I read Paley, Lardner, Olinthus Gregory, Dr. Chalmers, Thompson, Le Clerc, Hartwell Horne, Beattie, Bishop Watson, Leland's View of Deistical Writers, Leslie's Short and Easy Method with Deists, Faber's Difficulties of Infidelity, Butler's Analogy, Baxter's Unreasonableness of Infidelity, Simpson's Plea, Constable's History of Converts from Infidelity, Priestley on the Evidences of Natural and Revealed Religion, Addison, Gilbert Wakefield, Bishop Pearson and Dr. Barrow on the Creed, Newton on the Prophecies, and a multitude of other works written to prove the truth of Christianity and the Bible, but nowhere could I find anything in the shape of external evidence that I could use with effect in my sermons or public speeches. I tried occasionally to weave portions of the external evidences into my sermons, but they never seemed to reach the hearts of my hearers, or to strengthen their faith in religion. I could make my hearers *stare* by talking on such matters, but not believe. Our leading laymen always discouraged sermons on the evidences, from a conviction, forced on them

by experience, that their tendency was to cause, not cure, infidelity. One of them once said to a young preacher, who was proposing to preach on the Evidences: "Do you wish to make your hearers infidels?" The preacher said he wished to remove people's doubts. The layman answered: "While you remove one doubt, you will cause ten." And he was right.

The work that seemed most forcible to me was Dr. Channing's Discourses on the Evidences of Christianity. He did not attempt to prove the divine authority of the Bible, or even of the New Testament, but only the divine origin of the Unitarian version of Christianity. At first this discourse seemed conclusive, but it would not bear investigation. The more I read, the less reliance I could place on external evidences.

I now read Dr. Wiseman's Lectures, and though I was vexed at them at first, because the Doctor seemed to prove that men must, if they would be consistent, be either Catholics or infidels, yet the more I read, the more I felt that the Doctor's arguments were unanswerable. I then read Chillingworth's celebrated work again, and to my astonishment the Catholic seemed to have decidedly the advantage on the Bible question. Every thing I read now seemed to take away or shake the foundations of portions of my faith. I was obliged to give up Solomon's Song, and the book of Revelations, and to doubt the genuineness of the Epistle to the Hebrews, and of some of the smaller Epistles. A work by Mr. Kenrick satisfied me that the Bible account of creation, of the Fall, of the Flood, of the building of Babel, were fables, and that the first eleven chapters of Genesis were of human origin. Richard Wright and Joseph Priestley satisfied me that the first two chapters of Matthew and Luke about the miraculous conception of Jesus were spurious. A number of passages in the Epistles about obedience to magistrates next seemed to be interpolations, and then a number of other passages on the duties of wives and slaves. And I published a work entitled a review of the Bible, giving my reasons for rejecting a number of passages. I read the works of William Penn, Barclay, Sewell, Clarkson, and a number of other Quakers, and they, in connection with the Bible, showed me that divine inspiration did not imply infallibility—that all Christians, and even all men, are inspired by God according to Scripture, yet are not infallible; and that therefore the inspiration of the Scriptures did not prove them infallible.

But now I discovered that we had only the opinions of fallible men—of men no wiser or better than ourselves—on which to rest our faith in the genuineness and inspiration of any part of the Bible. Nay, I discovered that the very men who are said to have collected the writings of the New Testament and decreed them canonical and divine, were not remarkable either for knowledge or virtue—that they were ignorant, foolish, superstitious, selfish, intolerant and vicious men,—that they were men who believed in the doctrine that it was virtuous and praiseworthy to lie for the cause of God and religion, and that they themselves acted on this principle. What reliance then could be placed on their decrees? At best they could only give us their *opinion* on the subject; but how are we to know that they gave us even that? In short, I found that the doctrine of the Divine authority of the Bible had no external evidence whatever to rest upon. Both external and internal evidence was gone.

I had been accustomed to call the Bible an infallible Guide to truth and virtue; but now I found it was no such thing,—that it contradicted itself, contradicted natural science, contradicted our daily observation and experience, and that it was no more reliable, in any respect, or on any subject, than any other ancient book.

Still, thought I, Christianity may be divine, though we have only an imperfect human account of its nature and origin. “But what are we the better,” said a friend, “for Christianity being divine, if we have no certain means of knowing what *is* Christianity? Can you put your finger on a single passage in the Bible and say, ‘Jesus spoke this, and this is divine?’” I felt, I acknowledged, I could not. “Then all supernatural certainty is gone,” said my friend, “and we have nothing on which to rely but our own judgments.” He was right. I was loth, terribly loth, to acknowledge so much, but so it was. But how could those Gospels originate, and how could they gain so much credit? if they were not true histories? And how could the stories of the miracles originate and gain credit, if the miracles never were wrought? A work called *The Human Origin of Christianity* made this all plain. Ecclesiastical history, and the history of the world generally, threw additional light on the subject.

And now the Bible was of no more authority to me than any other book. I read it, but believed only such statements, and regarded only such precepts, as commended

themselves to my mind as true and good by their own nature. The Bible is an excellent book, thought I, but it is a human production. But the more I read and examined, the more errors and improprieties I found in the book. The evil seemed vastly more and the good vastly less than I had supposed. "There is enough, nevertheless, thoroughly to furnish a man to every good work," said I. But I was unable to maintain even this opinion. I saw that if a man would learn his whole duty, he must look somewhere else than in the Bible.

But *religion* is a good thing, notwithstanding, said I, and its leading doctrines rest on immovable foundations. But this position, also, I was compelled to abandon. I read W. J. Fox, F. W. Newman, Theo. Parker and others, in hopes of finding something that would enable me to maintain my belief in the great essential doctrines of Unitarian Christianity; but without success. Their reasonings served me for a time, but not long. I was driven to the conclusion that there is nothing reliable but natural science; that there is no duty, but obedience to the laws which natural science reveals, and that to study nature, and to obey her laws, is the whole duty of man.

In answer, then, to the question, "*How did you become an infidel?*" I say—I became an infidel in consequence of my endeavors to reconcile religion with itself, with reason, and with the revelations of science, and to ascertain the foundations on which it rested. It was the love of truth that made me an infidel. I found that the alleged evidences of the divine authority of the Bible and Christianity were unworthy of the name—that the common faith rested on error and fraud—that there was no more proof of the supernatural origin, or the divine authority of the Bible and Christianity, than of the Koran and Mohammedanism; while there was evidence in abundance—evidence of every kind the nature of the case admitted—evidence amounting to the fullest demonstration, that the Bible and Christianity are but the productions of the human imagination and affections. Respect for truth, and a conviction that truth must lead to virtue and happiness; repugnance to falsehood, and a hatred of fraud, and of the crimes and cruelties which they cause, made me an infidel, and make me an advocate of infidelity at this day. But more, hereafter.

Human Progress, by the same author, 10 cents.

THE
SABBATH
AND
LORD'S DAY,

(OR FIRST DAY OF THE WEEK,)

BY
WILLIAM G. SPRINGER.

"Bear ye one another's burdens, and so fulfill the law of Christ."
"Cast out the bond woman and her son."

DAVENPORT:
PRINTED AT THE GAZETTE BOOK AND JOB OFFICE.

1860.

P R E F A C E.

The writer's apology for attempting to add to the already accumulated reading matter of this age, is, that upon the subject of the Sabbath and Lord's day, there is, at present, much excitement. Numerous Articles, Tracts and Pamphlets, are in broadcast circulation, all pleading for the perpetuity of the law, and seventh-day observance. It is believed that this is Judaism, newly vamped. That it is much the same system of teaching as that of the ancient Judaizers, in the days of the Apostles. And, that the Apostolic arguments, by which the ancient law-teachers were refuted, should be condensed in cheap form for general circulation.

This he has attempted, and how well he has succeeded the reader will judge.

W. G. S.

PART FIRST.

The perpetuity of the Sabbath, with many, is now an absorbing question. And in writing in opposition to it, we realize the fact, that there is no midway ground. It is either perpetual, or it is not. If perpetual, we are bound to observe it: otherwise, we are not. There is no use to cry "peace, peace;" for on this question, there can be no peace—no compromise. If the observance of the seventh day, according to the fourth command in the decalogue, is of perpetual obligation, our nation, with little exception, is weekly breaking God's law. Our ships, steamboats, railroad cars, store-houses, mechanic-shops, printing-presses, are all in lively operation on that day. There is a class of our people who seem to believe this; they zealously labor both with tongue and pen, to convince us, they say, of our sins; and it is certain that they have proselyted a number to their faith. On the other hand, if they are wrong on this point, they are as frequently found desecrating the Lord's day, (first day of the week;) for the fourth command required *six* days for labor, and *one* for rest. On the supposition, that they succeed in convincing one-half of our nation of the perpetuity of the Jewish Sabbath, what a jargon! If any considerable part of the nation should declare for the seventh day observance, we will have a religious and commercial trouble, such as we have not yet had. This is all aside from the great interest of the soul in the world to come, which is the greater matter. No one desires to see the national and social trouble which a division of this kind would create in families, communities, counties, States, nations, much less should any one desire to be mistaken on this question and live in the weekly habit of violating God's law, and finally, be lost forever. This question, then, ought to be decided. It must be decided. Let the lovers of truth and religion labor with tongue and pen, like the primitive disciples did, (Acts 15,) until all shall agree in the truth as they did, and walk in it like them.

It is farthest from our intention to answer all that is pretended for argument, or, that is brought up as objections, by our Advent Sabatarians and others. He who is well posted on the cardinal points of this question, can easily dispose of many light, flimsy arguments and objections, which are now extant. The following proposition,

which they discuss publicly, embraces their ground on this question: "*The observance of the seventh day Sabbath is a divine command binding upon all men through all time.*" Their editor, Uriah Smith, defended the same sentiments in a short written discussion with the writer in the year 1859.

The same is defended by M. E. Cornell, in a work titled, "*The last work of the true church,*" where on page 9th he says, "Persecution, then, is inevitable with those who in reality keep the law and the testimony. But do not the Protestant churches keep them? They do not, for they violate the fourth commandment every week, and the Apostle James says, 'Whosoever shall keep (or profess to keep) the whole law and fail in one point (or precept) he is guilty of all.' Jas. 2: 10. 'They profess that they know God, but in works they deny him.' Tit. 1: 16. Men may profess to *know* and *love* God, and at the same time be deceivers and liars." Thus, you see, there is no use in trying to escape this religious conflict! These men come into our communities and into our meeting-houses, and thus assail us. Well, we do not blame them for it, if they are *right*; but they should desist, when they see they are *wrong*. The object of this little work is to show them that they *are wrong*. It is not our purpose to take up the points in the above charge, and reply to them numerically; but to show, in the body of this work, that the indictment is unfounded—not true. And that they have come to their present conclusion by misapplication of the scriptures; by false logic, and by a failure to rightly divide the word of truth. And though it is not really essential to the final decision of this question, with us, to appeal to the origin and early history of the Sabbath; yet Adventists try to deduce so much argument from them, and make what they call the origin of the Sabbath so prominent, as to render it worthy of a passing notice. We introduce J. H. Waggoner, who says, "Beginning with the Abrahamic covenant, we find a mass of testimony which it is impossible to evade, that the law of God, the ten commandments, are ever binding—that under all dispensations mankind are under the same obligation to observe them." "Law of God," p 28. Mr. Waggoner is one of their most talented writers; and to me, it is strange that he could get the consent of his mind to make such a sweeping declaration—one so void of the truth. The ten commands, as such, were first given to Moses on Mount Sinai, more than 2,000 years this side the creation of the world. And, even then, were given to the Jews only! All dispensations include all men of all ages. This would prove that Adam had the commandments in the garden of Eden! And this, their editor affirmed in the discussion of 1859. And he further says that, "the Sabbath was instituted in Paradise." (*Review*, vol. xv. p. 44.)

The only proof of the paradistical institution of the Sabbath, is found Gen. 2: 2, 3. "God blessed the seventh day and sanctified it." We are aware that many persons have believed this to be the institution of the Sabbath; but the passage does not say so. It is urged that "sanctify" means to set apart to a holy or religious use. Grant it. Moses does not say that God sanctified a Sabbath, the Sabbath; but a "day," "the seventh day." But it is again urged that "the seventh day is the Sabbath of the Lord." Ex. 20: 10. True: but is the Sabbath does not necessarily mean was the Sabbath more than 2,000 years before that, in Paradise, any more than it means is the Sabbath now, in the Christian dispensation. But again, it is argued that *Sabbath* means rest. Grant it. The passage does not say that God sanctified "a rest." Nor yet that he commanded Adam to observe a rest or Sabbath. There certainly is no definite proof in this passage of the institution of the Sabbath in the family of Adam in Paradise. And Adventists feel it, as their efforts prove. Hear what their editor says in his *SABBATICAL CATECHISM, Review*, vol. xv. p. 44: "Question: What do we find in the book of Genesis, in relation to the Sabbath? Answer: We find the institution of the Sabbath, but not the name." What a fatal admission! Men had an institution that had no NAME for 2,500 years! We find the *Sabbath* in Gen., but not the NAME *SABBATH*. If this is not giving up the point by dint of mere honest admission, I do not know what it is. Again, we hear another writer, B. F. Snook, on the same point. He says, "The Sabbath was appointed to be kept in commemoration of God's laboring and resting. As such it was observed in near all ages of the world." He does not say in all ages—like Mr. Waggoner, "in all dispensations," "in all ages"—but he says in NEAR *all ages*. This, to us, shows distrust in their argument. But hear him further: "This obligation (the Sabbath) has existed from creation; but the command only from the time of its promulgation. From this, it is manifest that the Sabbath institution is not dependent upon a law for its existance." But hear him once more: "If they can disobey either the first, third, sixth, or seventh commandments without being stoned to death, Sabbath-breakers also may escape that penalty. But how is this? Moses in the law gives the penalty; the penalty was only to last as long as the law of Moses lasted, which was till the death of Christ." *Review*, vol. xv. pp. 185, 186. His positions are, 1. The Sabbath institution is one thing. 2. The Sabbath law is another. 3. The penalty of the law is another thing; and is found (according to them) in a very different law—the law of Moses!! Then the most of the proof that can be made out of Gen. 2: 2, 3, according to these writers, is, that the *SABBATH* existed in Paradise, but not the

NAME SABBATH: nor THE SABBATH LAW: nor the penalty of its violation! The Sabbath, then, existed some 2,500 years without the name Sabbath! And after its existence thus long without being a command or a law, the Sabbath law was given. And some time after this, Moses wrote out a penalty for the law! If this is not a scattering argument—if it is not manifest absurdity—if it is not absolutely begging the question, then what is it?

But let Mr. Waggoner speak. He says: “And in the entire absence of such a rule there is no moral character apparent; for where no law is, there is no transgression.” Rom. 4: 15. There, gentlemen, your Bro. Waggoner shows you that your nameless, lawless Sabbath, is a perfect nullity! No wonder the penalty was not written till Moses put it in the book of the law!

But listen to Mr. Waggoner again: “Law being a rule of action, every transgression or sin is, of course, wrong, and if indulged in with impunity, throws contempt upon the author of the rule. To vindicate and maintain the principles of justice, after such wrong doing, penalties were adopted as soon as man was created and placed on probation.” *Law of God*, p. 1.

So then, gentlemen, Mr. Waggoner tells you that the commands were binding *in all ages*, (not “near” all;) and that their penalties were adopted as soon as man was CREATED and placed on PROBATION! Now, gentlemen, all I have to say is, that if you are all in the same row, you must be very wide apart!

That God set apart the seventh day, is certain; and, to our mind, it is equally certain that he kept it thus set apart until the time that he led his chosen Israel out of Egyptian bondage; and when he gave them a rest, the Sabbath, he placed it on the seventh day, because he rested on that day. But a few considerations will show, it seems to me, that the Sabbath law was never given until it was given to Israel, after the exode. 1st. A law without a penalty, can have in it no evil consequence or result to the transgressor; and, as to securing obedience, is the same as no law. And as Mr. Snook says, the penalty of the Sabbath law was never known, not even by Moses, until 2,500 A. M. See Num. 15. And 2d, If the Sabbath had been instituted in the family of Adam, it would have descended to the Gentiles down through the family of Noah; and some trace of it would have been discoverable in their history. Paul, however, shows that such is not the fact. He says that “the Gentiles have not the law.” Rom. 2: 14. That they had not the “oracles of God.” Rom. 3: 1, 2. That they were “aliens from the commonwealth of Israel, and strangers from the covenants of promise, without Christ and without GOD IN THE WORLD.” Eph. 2: 11, 12. This could not all be true, if the Sabbath was an institution comm on

to both Jews and Gentiles. Sabbatarians have never answered this objection, to my knowledge. And I believe it is for the simple reason that they cannot. And 3d. Moses says, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5 : 2, 3. This could not be true, if the fathers had the Sabbath law; for it was one of the stipulations in the Horeb covenant. This is not *inference*, mere *deduction*. It is the plain word of God, and it at once annihilates the speculation of our friends about Adam having the ten commands (the Horeb covenant) in the garden of Eden! And the nameless, lawless Sabbath, without a penalty, being observed by Jews and Gentiles indiscriminately for 2,500 years! We have now clearly shown *when* the Sabbath *was not* given. And we now propose to prove *when* it *was* given. And with equal clearness we have shown *to whom* it *was not* given. And the same proof will show *to whom* it *was* given. And 1. The facts on which this command was based, and out of which it grew, had not all transpired until the exode from Egypt. The first fact is already seen in Gen. 2 : 2, 3. "God rested on the seventh day and sanctified it." The second fact is seen in Deut. 5 : 12, 15. "Keep the Sabbath day to sanctify it as the Lord thy God commanded thee; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm: therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath day." The deliverance of Israel from Egypt then, was clearly one of the facts or reasons out of which the command grew. Therefore, *or for this reason*, the Lord commanded you to keep the Sabbath. The institution was highly commemorative. God caused it to commemorate their deliverance, by calling their attention to it particularly every time they observed this day. And he caused it to commemorate the creation by placing it on his rest day. And, while it commemorated those events, it was to Israel also a symbol of good to come. Col. 2 : 16, 17; Heb. 4 : 3, and 10 : 1. It was given for temporal rest also, for the benefit of man and beast. Thus we see the import of the institution. The design of the Sabbath shows what it commemorated. See Ex. 31 : 13. "Speak thou unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

God sanctified Israel; that is, he redeemed them, led them by the hand out of bondage, took them apart from all other nations to be his people. And when he gave them a rest or Sabbath, he made it commemorate his rest, their redemption from

Pharaoh, and made it a sign, a pledge to them, a sensible proof that it was GOD, yes, the CREATOR, that had redeemed them, sanctified or set them apart to be his. And every returning Sabbath brought fresh to the memory their former bondage—their deliverance—their sanctification—and that the GOD OF CREATION was their benefactor in all this. Is there another people on earth, then, to whom the Sabbath—in its design—in its import—in its commemoration—could apply, as it did to Israel? Not one: and he that sees it so, gives evidence that he desires thus to see. But we propose to be definite here. We undertake to prove the time *when* the person *by whom*, and the persons *to whom*, the Sabbath law was given. See Ezek. 20: 10, 11, 12. "Wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness. And I gave them my STATUTES and I showed them my judgments, which if a man do he shall ever live in them. Moreover I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." According to this, when did God give to Israel his STATUTES? Ans. When he brought them out of Egypt into the wilderness. When did he show them his judgments? Ans. When he brought them into the wilderness.

When did he give them his Sabbaths? Ans. When he brought them into the wilderness. Once more: Neh. 9: 9, 14. Here Nehemiah relates the history, in brief, of the exode, even up to Sinai; and at verse 14 he says, "And thou madest known unto them thy holy Sabbath, and commandest them PRECEPTS, STATUTES, and LAWS, by the HAND OF MOSES THY SERVANT."

We agree with their editor, that the "*name*" of the Sabbath is not found in the Bible until after the exode from Egypt. We are then successful. We have proven positively that the Sabbath was given to ISRAEL, and not to the FATHERS; that it was given after the EXODE, and by the hand of MOSES.

Thus the flimsy arguments of our friends recede before the plain word of God like darkness flies from the light. And, are no more able to contend with the word than darkness is to contend with light.

We feel under no necessity to notice their arguments on this point any further. But as they rely upon them, we will pay a passing respect to some of them. And 1. They labor not a little to show that the Sabbath was, and is always right in the very nature of things. This is very suggestive! Failing to find the "*name*" or "Sabbath law" for 2,500 years, they go to work to quarry it out of the great kingdom of nature! Well, grant all they claim; that one seventh part of time is absolutely necessary for man and beast to rest: that the law of nature requires it. What then? Would not the Lord's day, or first day of the week, fill the requirement? If

the Patriarchs had rested on every *third* day, would not the demands of nature been satisfied? Thus you see, friend Snook, your labor is lost! See *Review*, vol. 15, p. 186. You will certainly have to try Eld. A. Campbell another round!

"Larger ships may venture more,
But little boats should keep near shore."

Again, they say, Adam sinned, and "sin is the transgression of the law;" God's law is the ten commandments; Adam violated God's law, therefore he violated the ten commandments. If Adam violated the ten commandments, he had them in paradise or in the garden; if so, he had the Sabbath. It is after this manner they reason. Now, this contradicts the editor, Mr. Smith. For the 4th command NAMES the Sabbath. But Paul says the law was given 430 years after the promise to Abraham. Gal. 3: 17. And any one can see that the Sabbath law would not have been applicable to Adam in paradise. How reads the law? "But the seventh day is the Sabbath of the Lord thy God: (the rest of the Lord; not Adam's rest,) in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." Ex. 20: 10. Did Adam have domestic servants in the garden, both male and female? Had he commenced working oxen and asses at so early a time? Did he have strangers lodging with him in the garden? This statute addresses itself to persons who work oxen, asses and cattle; who have domestic servants; and who have strangers with them. Such was not Adam in paradise. Therefore, with B. F. Snook, we say, this statute was not given in paradise.

Adam was evidently placed under law; but not "*the law*," if by this you mean the decalogue. But the law of the forbidden tree. Men on earth, first existed in families; then tribes; then nations. As families, they needed family religion and family law. And God gave these to them. But when God selected, and afterwards led out the family of Abraham from Egypt, he brought them to Simai and constituted them a "peculiar nation;" he then gave them a national religion and a national law, including the tables of stone and the book of the law. With this view before us, we may see how to rightly divide the word of truth, and apply scripture in its proper place. But this way of ranging through the divine Volume, and selecting out scriptures, and playing upon the mere jingle of certain words, like sounding bells or cymbals, is very illusive, and never fails to deceive. It is in this way that B. F. Snook could see the Sabbath institution existing without the command! And that Uriah Smith could see the Sabbath in paradise where it is not

"named!" And that J. H. Waggoner could see both the law and the penalty 2,500 years before the law was given or the penalty known!

PART SECOND.

THE question of most importance is not, when was the Sabbath instituted ? or, did the Patriarchs observe it ? but, are we bound to observe it ? (the seventh day.) Sabbatarians say, yes. We say, no.

As the Jews had the law, and christianity was given to us through them, it is believed that the law comes down to us through them unabridged. And therefore the seventh day is binding on us.

We do not know that those brethren believe in the identity of the Jewish and christian churches ; but we would suggest to them, that this would be the most plausible ground. Then they could be accommodated with infant membership. For the identity of the church, and perpetuity of the law (first covenant,) are so identified in the divine arrangement that they must stand or fall together.

To speak more definitely—If the law, or Horeb covenant is perpetual, “unrelaxed,” as Mr. Waggoner says, then the old covenant children will follow, as certain as that the same cause will produce the same effect. For as long as you keep “HAGAR,” (Gal. 4 : 25,) so long you will have children “born after the flesh,” “born in bondage.” (“Who so readeth let him understand!”) I am bold to say that infant membership and the perpetuity of the law, or first covenant, stand or fall together. And, to be consistent, if we hold to one, we should believe the other. We take the negative, decidedly, on the perpetuity ; and propose to proceed with our arguments, numerically, in the negative.

1. Our first argument is based on the Savior’s words, Mat. 5 : 17-20. “Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfill.” “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” The first point in the argument is, that Christ came not to *destroy* the law or prophets. The prophets made certain predictions concerning the Messiah, they all centered in him. To destroy them, then, it was only necessary for him to fail to do, or be, what the prophets said. This would destroy them.

So of the law. To “abolish” and “nail it to the cross” before he fulfilled it, by meeting all its symbols or types, would have destroyed it.

He came therefore to fulfill all, both law and prophets ; so that

not one word of the Lord should fail. Or, as he expresses it, to "fulfill all things written in the law of Moses, and in the prophets, and in the Psalms concerning me." Luke 24: 44,

2. In the second place, it is clearly implied in the passage, that the law, after it was fulfilled, *would* pass away; else, why does he talk of the law *passing away*? If, as our opponents pretend, he here teaches the perpetuity of the law, what means this talk of its passing away? He explains here to the Jews, that their law was to have all its claims fulfilled in his personal obedience, and though the law was to pass away, yet heaven and earth should fail, sooner than the law should pass away short of the fulfillment of every jot and tittle of it. Which is the same as to say, the law shall not pass away *till* all be fulfilled. A few examples of the meaning of this word *till*, and all is plain. Acts 25: 21, Festus says: "But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept *till* I might send him to Cæsar." Did this "*till*" mean that Paul was to be kept by Festus *perpetually*? Certainly not. Only *till* he could get an opportunity to send him to Rome. Again—Gal. 3: 18-19, "If the inheritance be of the law, it is no more of promise: but God gave it Abraham by promise. Wherefore then serveth the law? It was added because of transgression *till* the seed should come to whom the promise was made." The Apostle declares that our inheritance is not attainable by the law. Of what use then was it? Ans.—It was added only till Christ should come; and then the inheritance should be attainable through him.

Does this *till* mean that the law should remain added to the promise *perpetually*? No. Only *till* Christ, the promised seed. Our proof, then, is to the point. When Christ said the law should not pass away till it was fulfilled, it was the same as if he said the law *shall* pass away after it is fulfilled. We do not say that fulfilling the law abrogated it; but that it passed away when it was fulfilled. But we are met here with a supposed difficulty. They say, the law did not pass away, as you argue, for James says, in the year 60, "If you fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well." Jas 2: 8. Very well: you think this proves the perpetuity of the "royal" law, do you? What law is this royal law? James says that it is "according to the scripture," not according to the tables of stone—this is only found in the Book of the law! That law which you say, is abolished! If Jas. 2: 8, is a difficulty at all, it is one for our opponents, not us.

2. Our second argument is, that Christ abolished the law. 2. Cor. 3: 7-13. This connection is clear proof that the law is abolished. Indeed, the Apostle says it in plain words. Our opponents

meet us here, however, and try to escape this proof. They gravely tell us that God's law of ten commands is a holy perfect law of liberty, and cannot be abolished. Query.—If the law is a perfect law of liberty, how comes it that its covenant children were all born in bondage? Gal. 4: 23, and 5: 1. How comes it that it is the ministration of death written and engraven in stone? 2. Cor. 3: 7. But we are told that it was not the law that was abolished, but the veil which covered Moses' face. v. 16. Very well: let us try that position. Paul says, at v. 13, that the "children of Israel could not steadfastly look to the end of that which is abolished." And you say it was Moses' veil! What a long veil, if the children of Israel could not see to the end of it! But our friends grow tired of this position and say, it was the glory of Moses' face. v. 7. No better still.. Moses must have had a very long face, if the children of Israel could not see to the end of it! But seeing the failure, they affirm, in general terms, that it was the glory that was done away. (latter clause v. 7.) The glory of what? Why, the glory of the law, of course. What follows? Why, when Christ came to magnify the law, and make it honorable, as Isaiah declares, he did it by abolishing its glory, and leaving the law itself perpetual. Well, what is the result? Why, the result is, our friends have a *perpetual inglorious law!* If the glory of the law is abolished, I would as soon the law would go with it. If the glory and excellency of the Christian institution were abolished, I would as soon the institution itself was gone. But there is not the least trouble here, in arriving at what was abolished. So I think, says one, "it was the ministration of death that was abolished. v. 7. The ministration of death was the penalty of the law, which was written in the book of the law, which was the law of Moses. The law of Moses was done away; therefore, it was the ministration of death that was abolished." What a mistake! Verse 7 does not read that way. How is it? "But if the ministration of death written and ENGRAVEN IN STONES was GLORIOUS!" Paul says that which was done away "was GLORIOUS." v. 11. Therefore that which was written and engraven in stones was done away. Ergo, the sabbath law is abolished.

He that cannot see this, I should be pleased to know what he could see. Indeed, this proof is absolutely positive. From it there is no escape. The law written and engraven in stones is abolished—if Paul tells the truth, whatever may be the consequence!

2. To this argument belongs also, Eph. 2: 14-15. The 13th verse says we are "made nigh by the blood of Christ." "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh

the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace." The Apostle here shows that the Jews and Gentiles, prior to the death of Christ, did not stand on the same platform. The one was reckoned "far off;" the other nigh. One had the oracles of God; the other did not. Rom. 3 : 1-2. Israel's law and ordinances were a separation wall between them; and he declares that Christ "broke it down," abolished it as an "enmity," for to make IN HIMSELF, of Jewish and Gentile elements, *one new man*. And he placed this new man, on a new foundation—"Of Apostles and prophets, Jesus Christ himself being the chief corner stone." Not the foundation of law and gospel, as our Advents have it.

But, say they, the law was holy, just and good. Rom. 7 : 12. Sure it was, for the purpose for which it was given. But Paul calls it the enmity between Jews and Gentiles. And says that Christ abolished it. Again, they say, that Paul affirms that "We do not make void the law through faith." Rom. 3 : 31. Certainly not. Our first argument shows that Christ came not to make void, or destroy the law—but to fulfill. If he had abolished the law by the faith, before he met its divine claims, he would have made void God's word forever. But he fulfilled it, magnified it, made it honorable, met all its divine claims, and made it true forever. However holy, just, good, true, firm, the law was, it was nevertheless a "middle wall," an "enmity," between Jews and Gentiles, and he "broke it down," "took it out of the way, nailing it to his cross."

Christ did not come to unite the Gentiles *with the Jews*, in the Jewish church, under the law—in the law—nor by the law. But he came to make *in himself* one new man. And this new man, new body, new church, can say, like Paul, "*The law of the spirit of life in Christ Jesus, has made me free from the law of sin and death.*" Rom. 8 : 2.

Adventists, however, take two positions, to escape the abolition of the law, which they rely on with confidence. The first is, that there are two laws described in the Bible: the law of God, and the law of Moses. That the law of God is the ten commandments on the tables of stone; that the law of Moses, found in the book of the law, is the ceremonial law. They claim that it is the law of Moses which we prove to be abolished, and not the law of God. Hence they say, that "the law of commandments contained in ordinances," (Eph. 2 : 15) was the law of Moses, and not the law of God. They admit that we can prove the abrogation of the law of commandments, but try to get away upon the hobby that it means the law of Moses! What follows? Why, by the testimony of our opponents themselves, one of the laws is abolished; and by putting them and Paul together, we

prove that both are abolished. For Paul says, 2 Cor. 3 : 7-11, that that which was "written and engraven in stones is abolished." There is no escape here! *The thing is impossible.* But as the greatest source of our religious difference, is the different meanings we appropriate to the terms we use, we deem it proper, at this time and place, to make a final settlement of this two-law question. All, that is, our opponents' all, depends upon it. If they lose this point they lose all. This their Editor saw, in the discussion of 1859. Hence my article containing unanswerable proof of the mere modern concoction of this two-law notion, was shut out of the *Review*, instanter. The divine speakers and writers of the Bible, recognize no such distinction, as a law of Moses distinct from the law of God. And we deny the right of any person now, to make a classification or distinction which they have not made. Christ classifies as follows, "The law of Moses, the Prophets, and the Psalms." Luk. 24 : 44. Regarding the old scriptures under this division, the law of Moses necessarily means the whole law. Or, as we have it so often in the scriptures, "the law."

But, it is claimed that the word "laws," in the plural, is used in the scriptures, and therefore there is a right to this classification. Well, let us see; Heb. 8 : 10. "I will put my laws into their minds, and write them in their hearts," &c." True, Paul here uses the word in the plural; but the prophet Jer. 31 : 33, from whom he quotes, used this word in the singular. But we will give this argument all it asks; and suppose that Paul, by the use of the term "laws" meant both the law of God and the law of Moses. What follows? Why, that both the law of God and the law of Moses should be written and printed in the hearts and minds of all the new-covenant children! Now, as strong as our Adventists believe in law, this is rather too much law for them. In the next place, we are told that Moses was not a law-giver! And Ja. 4 : 12 is quoted. He says, "There is one law-giver, who is able to save and to destroy." Suppose then, that they prove by James, that God is the only law-giver—then Moses was not a law-giver, and if he was not a law-giver, then there could be no such thing as a law of Moses distinct from the law of God. For most persons, it seems to me, this would be enough. But we are determined not to leave a peg to hang a doubt on. We therefore offer a few arguments that will settle this question with all honest enquirers.

1. We refer to John 7 : 23. "If a man on the Sabbath day receive circumcision, and the law of Moses is not violated, (see margin,) are you angry at me, because I have made a man whole on the Sabbath day!" Here, according to the marginal reading, the Savior calls the Sabbath the Law of Moses. The law of circumcision

required, that it should be performed on the eighth day of the child's age. So it frequently happened that the eighth day of a child's age would come on the Sabbath; he therefore says, that circumcision on that day was not considered a violation of the Sabbath law, or, law of Moses. One command of the decalogue is here put for the whole, and is called *the law of Moses*. And to place the argument beyond doubt, see Heb. 10:28: "He that despised Moses' law, died without mercy under two or three witnesses."

This clinches the argument forever. We all know that the penalty was death for cursing father or mother, Ex. 21:17. Or committing adultery, Lev. 20:10. Or breaking the Sabbath, Num. 15:35. The proof then is, that Paul includes the decalogue in the term *Moses' law*.

Now our Adventists teach, that Moses' law is abolished—then, by putting them and Paul together, we prove that the decalogue is abolished! Thus easily do we turn their own arguments against them!

If any one needs further proof, he has it in the style of the divine writer, Luke, Acts 15 chap. He here reports the history of a division among the primitive christians, over this same law, about which so much is recently said. Some of the Jewish believers wished to require the Gentile converts to do the same that our Adventists would have us do—that is, keep both law and gospel.

Luke's narrative, at v. 5th, is as follows: "But there rose up certain of the sect of the Pharisees, which believed saying, that it was needful to circumcise them, and to command them to keep *the law of Moses*." Again, at v. 26, he says: "Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, ye must be circumcised and keep *the law*, &c." Here, the language proves, that *the law* and *the law of Moses* are synonymous terms, and mean the same thing!

Our Adventists say, that we are not bound to keep the law of Moses. Then, by putting them and Luke together, we prove that we are not bound to keep the law!

There is no need of further proof. And were it not, that the whole salvation of the perpetuity of the law, is made to *pivot* upon this point, we should offer no more. If Sabbatarians cannot succeed here, their Sabbath question is lost, *nolens volens*.

The law of commandments is abolished, for Paul declares it, and Sabbatarians do not deny it. If then, the law which is abolished is the law of the Lord, the Sabbath question is lost, beyond redemption. We now propose to prove that it is. Luke, 2d chap., commencing at v. 21: "And when eight days were accomplished for

the circumcision of the child, his name was called Jesus. And when the days of her purification, according to the law of Moses, was accomplished, they brought him to Jerusalem to present him to the Lord ; as it is written in the law of the Lord (Num. 18: 15, 16,) every male that openeth the womb shall be holy to the Lord ; and to offer a sacrifice according to that which is *said in the law of the Lord*—a pair of turtle-doves or two young pigeons.” How is this ? Does the law of the Lord say offer sacrifices of doves, pigeons, &c.? Yes. Then if the sacrificial or ceremonial law is abrogated, the law of the Lord is abrogated, is it not? Certainly! Then where is the chance of escape? None, whatever. But to continue : “And when the parents brought in the child Jesus, to do for him after the custom of *the law*. ” (That is, perform the ceremony of presenting him to the Lord.) Here, the ceremonial is referred to by the term “*the law*. ” And Paul says, “the law had a shadow of the good things to come.” It seems then, THE LAW had shadows, ceremonies, sacrifices! And this is the truth in the premises beyond doubt. But to continue the narrative, v. 39 : “And when they had performed all things according to the law of the Lord, they returned into Galilee, &c.” All the above performance is found, not in the tables of stone, but in the book of the law. Still, Luke calls it the “*law of the Lord*. ” The supposed distinction between the supposed two laws, is lost ! And with it goes the Sabbath of the fourth precept.

2. We give a passing notice of the second position taken to avoid our proof. Our opponents failing in the Bible, hie away to schoolmen for help. They affirm that the decalogue is a moral code, and that to abrogate it, would be the same as to abolish morality itself. Of course the Bible nowhere says it is a moral code, nor that it is a moral law. This talk is all outside of the record, and really deserves no more attention than do the opinions of men : yet, for the satisfaction of those who attach importance to it, we notice it. Their position is, that the Sabbath is a moral command, and therefore as perpetual as morality itself. We might admit the premises, and yet deny the conclusion. It does not necessarily follow that the fourth precept is perpetual—because, moral. For, on the same principle that God made the seventh day moral, he could make any other day so. And for all that this argument can do to the contrary, God may have abrogated the seventh day moral obligation, and placed it on the first day of the week. Then, after all, such reasoning gives no real satisfaction ; but leaves us to go to the Bible at last, and see whether or not he has done so. Clark, Wesley, McKnight, and the Campbells, may have said something about the morality of the Sabbath law ; but it would not prove, all told, that the Sabbath had not

been abrogated, or that it was. That proof is found only where we have found it—in the word of God. Morality pertains to duties which are right in the nature of things. If the word means more than this, so as to include commands which are not right according to the law of nature, or the nature of things, then every command in the Bible is moral; and, the argument of our friends is annihilated. *Moral law*, according to Webster, is the law of God, which prescribes the moral or *social* duties, &c. The law of our nature requires us to be socially kind to each other; therefore moral laws are right in the very nature of things. Is it right in the nature of things for man to observe the Sabbath? Is this the reason—or, one of the reasons of the law? You say it is; for it is necessary that man and beast should have about one-seventh of time to rest; nature requires it. Grant it. Does nature show you which of the days you should select for a rest? Does not nature require rest whenever tired, whether first or seventh day? Certainly. Then the law of nature alone, never would lead us to select the seventh day, rather than the first day, for a Sabbath. Nor is the seventh any better adapted to the moral social duties, than the first day of the week. The proof is, then, that the Sabbath is not a moral law; but a positive institution. It never could exist, nor never did exist, except by divine appointment—by positive law. Moreover, it was commemorative, as we have in another place shown. Moral laws or institutions are not commemorative—they cannot be. An institution to be commemorative must have a periodical recurrence; while a moral duty is continually right and binding every hour. Adventists teach that the Sabbath is *commemorative*, and at the same time that it is a *moral command!* This is not true of a moral precept. The rest of the Sabbath commemorated the old creation and the deliverance from Pharaoh; and during its periodical round for 1500 years, those events were weekly brought to remembrance. But the law—the Jewish institution—died with Christ; was “nailed to the cross” with him; he slept away the last legal Sabbath; arose the first day of the week, the author and giver of a *new institution*. In this institution the distinctions of Jew and Gentile are lost: they form in Christ one *new man*. Since then, the Jew loses his former relation—his distinction in Christ, he also loses sight of his deliverance from Egypt.

It is therefore appropriate that he should lose the institution that commemorated that deliverance. And, as in Christ, he becomes a subject of a new deliverance—a new sanctification—a new creation—a new covenant relation, it is most appropriate, most scriptural, that he should celebrate that day that brought from the dead Christ the Lord, in whom we have all those new blessings in the heavenly places.

But when our opponents can do no more, they drive at us such flings as the following: You are "Antinomians," "No-law-ites;" you have no "moral law?" Gentlemen, are you sincere? Have you never read after him "who spoke as never man spoke?" Have you never read the "*Golden Rule*" that fell from his sacred lips? Have you yet to learn that he declares himself to be "*the way*"—a living, moving, practical model, of the highest purity, of the purest morality! In him, in full view of the gaze of men, is exhibited, in the most unmistakable manner, that purity, that love, that morality, that does *honor* to the dignity of the resplendent throne of God! And the whole is accompanied with the soothing words,

"Follow thou me."

To turn away from, or overlook, such a high model of purity and morality, and undertake to live and be moral, by the mere statutes of an unmerciful law, is *blindness run mad!* Christians do not need to try to be moral by mere law! They have the brilliant example of Him in whom *all law is fulfilled!*

3. Our third argument is drawn from the decision of the Apostolic council at Jerusalem. This council assembled for the express purpose of deciding this question of the perpetuity of the law. *Acts 15.* Paul and Barnabas had been out on their mission to the Gentiles. And God through them greatly opened to the Gentiles the door of faith.

When they returned to Antioch, a celebrated congregation of primitive christians, they rehearsed the great work which God wrought among the Gentiles through them. But certain teachers were there of Jewish proclivities, who had come down from Jerusalem. These taught the necessity of circumcision and the observance of the law. This is precisely what our Advent friends are endeavoring to urge upon us, except circumcision, and this they ought to practice to be consistent. For Paul says, "circumcision is profitable if thou keep the law." *Rom. 2: 25.* They are not so fast after all, to observe all things "*profitable!*"

But a warm discussion took place among the brethren over this law question. Paul and Barnabas, as we are doing, took the negative of the question, and "had much disputation" with them. v. 2. And in conclusion the question was held over for further discussion. And to this end the brethren determined to send Paul and Barnabas and others up to Jerusalem to ascertain what the Apostles and Elders said of it. v. 2. The brethren, Elders and Apostles welcomed them. And they declared how God had brought in the Gentiles through their ministry. v. 4. But those law-teachers were on hand also; and declared in favor of keeping the law of Moses. v. 5. And the Apostles and Elders came together for to consider of this

matter. v. 6. The venerable Peter remained quiet, until there had been much disputing before the council, (v. 7.,) when he arose; and with gravity and dignity remarks, "God a good while ago made choice of my mouth to preach the gospel to the Gentiles, that they might believe. And God knows the hearts and bears them witness, giving them the Holy Spirit even as to us. And put no difference between us and them, purifying their hearts by faith. Now why do you tempt God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear." vs. 7, 8, 9, 10. Paul and Barnabas next took the floor, and held the assembly spell-bound, while they declared the glorious work which God had wrought among the Gentiles through their gospel. (Not through the law.)

The next disputant on the stage was the Apostle James, who made a worthy effort. Still in the negative! He quotes from Simeon and the prophets, who foretold of the glorious ingathering of the Gentiles through the gospel. And then passed his decision, that "those who among the Gentiles had turned to God should not be troubled." v. 19. Troubled how, James? Why, with Peter's "yoke." v. 10.

So James thought the law was a "*trouble*." And Peter thought it was a "*yoke*." And by putting James and Peter together, we prove that it was a *troublesome yoke*. And this is the reason, we opine, why the fathers were not able to bear it.

The decision of James was adopted by the whole congregation. The law-teachers, when they saw they were wrong, gave it up, like all honest men will. So that the final decision was unanimous. They debated until they all agreed.

Now friends, what say you? will you meet us on this Apostolic decision? We hope you will. Well, here comes the decision. "The Apostles and Elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: Forasmuch as we have heard that certain which went out from us, have troubled you with words, subverting your souls, saying, you must be circumcised, and keep the law: to whom we gave no such commandment. It seemed good to us, being assembled with one accord, to send chosen men unto you, &c.; for it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

Here this question is forever put to rest. It is of no avail to attempt an escape. And, there is no *Sabbath* in the decision! Indeed, it is absolutely excluded! He that lacks capacity to see this, is not to be reasoned with. And he that has the capacity and will not see it, would not believe Moses and the prophets; and if he

would not believe Moses and the prophets, he would not believe though one rose from the dead.

4. Our fourth argument is, that we cannot be justified by the law; that it is not now, a condition of life. Before its abrogation it was, to Israel, their condition of life. Ezk. 20: 10, 11. "Wherefore I caused them to go forth out of Egypt, and brought them into the wilderness. And I gave them my statutes and shewed them my judgments, which, if a man do, he shall even *live in them*." Again, when the young man came to Jesus, and asked the question directly, what he should do to inherit eternal life, the Savior responds: "If thou wilt enter into life, keep the commandments." Mat. 19: 17. But since the abrogation, we are taught differently. Paul says: "I do not frustrate the grace of God; for if righteousness is by the law, then Christ is dead in vain." Gal. 2: 21. (Wes. Tr.) Who can reconcile Paul, Christ, and Ezekiel, if the law is perpetually the same? Was not righteousness by the law in the days of the prophet? Or, is it yet the condition of life, and yet, righteousness is not by it? This would be a manifest absurdity! But hear Paul again,— "Therefore by the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20. Was not the young man justified by doing the law, when Christ made it to him the condition of life? Paul is made to contradict Christ, if the law is not abrogated. And more still, their Editor, Uriah Smith, contradicts Christ, on the ground of the perpetuity! For, in our discussion, he deposed as follows: "We are, released from the law, as a conditional covenant of life."—*Review*, v. 18, p. 164. How comes it, friend Smith, that you and Christ differ so? You make him a teacher of the perpetuity, in the very passage where he makes the law a condition of life, and then you turn about and say, the law *is not a condition of life!* Blush not at this, dear friend, you are right, and so is Christ; if you will but consider that he spoke on that side of the cross—the abrogation—and you on this side, then all is plain! Then you may see how to "rightly divide the word of truth." The law—the old institution—was the condition of life—of justification—of righteousness, up to the cross: but not since. True, persons did observe parts of the law after the crucifixion: but this does not prove that they were commanded to do so. We can see, from this stand-point, how Zacharias and Elizabeth were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 6. Also, how Paul could be found in *Christ*— "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by the faith." Phil. 3: 9. This is all plain in Paul's style. He says: "But now the righteousness of God WITHOUT THE

LAW is manifested." Rom. 3 : 21. There are no terms, in all the vocabulary of heaven, that could make this thing any plainer. He that stumbles here, will stumble in the broad blaze of day! Again, v. 28, "Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW." Did Christ tell the young man, that he could be justified without the deeds of the law? Does he not make the deeds of the law the *express condition* of his justification? He that undertakes to sustain the perpetuity of "the law," and blends the scriptures on that side of the cross, and on this side, for that purpose, will find himself immersed in the grandest confusion and contradiction. For, "Christ is the end of the law for righteousness, to every one that believes." Rom. 10 : 4. Remember that Paul gives a sharp rebuke to the law-teachers; He says, "As many as are of the works of the law, are under the curse." Gal. 3 : 10. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5 : 4. Adventists are of the works of the law: As many as are of the works of the law are under the curse: Therefore, Adventists are under the curse. And there we must leave them, unless they become willing that "the law of the spirit of life in Christ Jesus, should make them free from the law of sin and death;" unless they will look to him as the pattern—to him as the way, in whom all law is fulfilled! Whenever they do this, then they may. "bear each other's burdens, and so fulfill the law of Christ," Gal. 6 : 2; and observe all things found in the "law of faith," Rom. 3 : 27; and live the life of purity, of the highest morality, according to the "law of the Spirit" Rom. 8 : 2. Then, they will bear the fruit of the Spirit: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and they will then learn, that against such, "THERE IS NO LAW." Gal. 5 : 22, 23.

We could extend this argument at pleasure. Paul's commentaries in Acts, Rom., Cor., Gal., Eph., and Heb., furnish at once an endless chain of evidence, directly contrary to the perpetuity of the law—the old institution—the old covenant, and prove, with equal clearness, the introduction of the new covenant—new institution—new law of the Spirit in Christ.

5. We base our fifth argument, with Paul, on the doctrine of wills and testaments. From this stand-point, he shows up one of his ablest arguments, to convince the Jews of the passing away of their old institution of law, and the introduction of the new institution, based upon the promise of Abraham. "A testament, or will, is a solemn, authentic instrument in writing, by which a person declares his will, as to the disposal of his estate and effects after his death."

—Web. Paul calls the solemn instrument of the law, the old or first testament. And the solemn instrument of the gospel, the new testament. The law is the first; the gospel the second.

Christ recognizes this order of the testaments in Mat. 26: 28. "This is my blood of the new testament, which is shed for many for the remission of sins." He presents here the blood of the new testament, as in contrast with the blood of animals under the old testament. Paul, in 2 Cor., 3d chap., presents the same theme. He says, "Our sufficiency is of God; who hath made us able ministers of the new testament; not of the letter (law,) but of the spirit: for the letter (law) killeth, but the spirit (gospel) giveth life. But if the ministration of death (law,) written and engraven in stones, was glorious, v. 7; how shall not the ministration of the spirit (gospel) be rather glorious? v. 8." Here are the two testaments, and the two ministrations under them. The Apostle calls the former "letter;" the latter "spirit." The letter he applies to the law written and engraven in stones, and says it *kills*. The ministration under it, he calls the "*ministration of death*." The "spirit" he applies to the new testament, and says, "it gives life"—it "excels in glory." v. 10. "And seeing we have such hope, we use great "plainness of speech." v. 12. It was not so, however, under the first testament, as the veil over Moses' face indicated. For the children of Israel could not see plainly to the end of that testament. v. 13. Their minds looked dimly through mere law, engraven in stones, shadows written in the book of the law. Even till this day he that looks at Christ through mere law, in tables of stone, and symbols or types, will find the same veil over his face. v. 14.

But as the darkness flies before the sun, so passed away the law or first testament; and so rises the star of Bethlehem—the sun of righteousness; and presents the legacy of immortal life in the gospel—the last testament, in which we see the blessed Jesus, not through mere law, not through shadows, but by faith.

For "we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord." v. 18. What a contrast! What a beautiful thought! Israel's view of Messiah, looking through the first testament, was like viewing a tree from its shadow simply. The shadow 'tis true is a representation of the tree: but who can describe the glory and grandeur of the giant of the forest, by viewing the shadow only! But Paul declares that in the New Testament we have a *plain speech*, where we can see with "open face," like looking into a mirror. As we can see plainly our own face in a glass, so plainly can we see the divine purity, the glory, and the moral excellency of Christ in the New Testament mirror. And, by the divine

Spirit, we are changed through these means into *his glory—his moral excellency.*

Our Apostle opens up, with a master hand, this theme in the Hebrew letter. He introduces the first Testament and its ministration, by the terms law and priesthood. He shows that the former ministers are cut off—that the priesthood is changed, and that this requires a change of law. Chap. 7: 11, 12. So sure, then, as the Jewish priesthood, the former ministers, are passed away, so sure the Testament under which they ministered passed with them. For the Apostle founds the change of law on the change of priesthood. He declares further that Christ's priesthood is not made "after, or according to, the law of a carnal commandment, but after the power of an endless life." v. 16. "For there was a disannulling of the commandment going before." v. 18. "By so much was Jesus made a surety of a *better testament.*" v. 22. And, chap. 9: 15, he declares Christ to be "the mediator of the New Testament." A mediator is one who interposes between parties to reconcile them. Of course, he that proposes a reconciliation must propose some *plan* of reconciliation. We have then in the remedial economy two mediators and two plans: two Testaments—Moses and the law; Christ and the gospel. Now Christ no more proposed Moses' plan, than Moses proposed Christ's plan. Christ is no more a mediator of the law plan, than Moses was of the gospel plan. The law, then, and its ministers passed away. For the reason that the first testament had no provision of real forgiveness in it, Christ became the mediator of the New Testament, (the new plan,) and died for the sins that were under the first testament. It is very clear, then, that the laws, duties, principles, and conditions of the christian legacy are all found in the last will or testament. But this will was not in full force and effect as an instrument while Christ was living, for the reason that obtains in all common law on this point, viz: While the testator lives he can, and may, alter his will. So that, such an instrument "is of force after men are dead." v. 17. Moreover, where a former, or first, testament or will exists, its provisions remain in force until a second, or latter will is ratified. The last will, the New Testament, was not signed, sealed and delivered, until Christ died. Hence he told the young man that applied to him while he was yet living, "If thou wilt enter into life keep the commandments." He referred him to the law—to the first Testament—for the reason that it was not yet abrogated. We are brought then to the sublime fact, that the former Testament died with Christ, and that the New Testament revived with him. The first found its end in him; the second its commencement. In his death the first is abrogated; the second is ratified. This accounts for the fact that Christ commanded all his followers

to be doers of the law while he was living. And it as clearly accounts for the fact, that now "righteousness is not *by the law*." "No flesh can be justified by the law." Because the provisions by which the heavenly inheritance must be obtained are found only in the solemn binding instrument of the last will—the last testament.

"Then said he, lo, I come to do thy will O God. He taketh away the first that he may establish the second." Chap. 10: 9. He taketh away the first what? Why, the first testament or will, that he might establish his last will—his last testament. This is certain; for he immediately adds : " By which will we are sanctified through the offering of the body of Jesus Christ once for all." v. 10. Then, gentle reader, the last will—the New Testament—sealed by his blood—ratified by his death—delivered by his authority—is the only legal instrument by which you can reach the inheritance! And this is true for the reason that obtains as a principle of common law, that where a second will is made and ratified, it *necessarily* abrogates the first. It is impossible then to have a new Testament—a second will, without the abrogation of the former or first one. Now the inconsistency of Adventists is seen in an expression their Editor made on this point in our discussion. He said : "The dispensation under which we are now placed, is neither all law or all gospel, but a due admixture of the two." Thus you see, he would have some *old will* and some *new will*! Like Saul, he would save Agag the king alive, and some of the best of the cattle; he would save some of the law and mix it with the gospel; he would pour the new wine into old bottles, patch the new christian cloth into the old Jewish gown! And, to be consistent, he should declare for church identity, and take into his church a fleshly progeny of infants!! Our conclusion then is inevitable, that if God has given us a last will, it necessarily abrogates the first one.

But one more thought here is not without interest. Though a testator makes a second will, and in so doing abrogates the first, it does not necessarily follow, that there is none of the first will in the last. It is not there, however, as a part of the first, but of the last. The moral principles, therefore, that were in the former, are found in much higher perfection in the latter. There morality was national; here it extends to all nations: there love extended only to brethren; here, in its refined state, it extends to our "enemies." The inheritance then can only be reached through the proper instrument—the last will. What would you think of a son who would commence suit for his part of the estate under an old will, which had been abrogated by a second one? You would call him crazy; especially if he should say, O, the suit in which I am engaged is not based on all old will, nor all new will, but a "due admixture of the two!"

And yet with as much propriety would he prosecute such a suit, as for us to run back to the law, and try to gain the heavenly inheritance by it! The concluding question then is, does the last will contain, as one of its provisions, the fourth precept of the decalogue? No one claims that it does; and if they did they could not prove it. Adventists, however, appeal to the New Testament for corroborative proof that the Sabbath is perpetual: but they find none. And as proof that we assert the truth here, we refer to what their own Editor says. His words are, "Luke 23: 56, is one of the strongest texts in the Bible to prove the perpetuity and observance of the Sabbath in this dispensation." *Review*, vol. 15, p. 161. Well how does it read? "And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment." The women that accompanied the Arimathean senator, who begged the body of Christ after he was buried, returned and rested according to what? They rested *according to what?* Ans., The law—the Old Testament; not according to the new!! Nor does the example, under the circumstances, prove anything for the perpetuity. This was altogether allowable on the ground of the abrogation of the Sabbath; for though it was immediately after the death of Christ, yet it was before the resurrection—before Christ came forth with the great mission for all nations. A portion of the last will was enacted after the resurrection, viz: To baptize in the name of Christ. Mat. 28: 19. He was keeping the last Sabbath himself, to a punctilio, in the silence of the tomb. And he slept away the old Jewish institution, and arose and delivered his last will and testament, sealed with his own precious blood! Then in this strongest text for the Sabbath perpetuity, there is no proof whatever. And so it turns out with all others. It is urged that the Apostles, after the resurrection, preached various times on the Sabbath. Well, what of it? might we not do the same, and after all observe neither of the Sabbaths on which we preach according to the law? What do such flimsy pretences as these amount to, by the side of our unanswerable proof of the abrogation of the law?

6. We base our sixth argument on the doctrine of the covenants. Webster defines covenant as follows: "A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; stipulation. A covenant is created by deed in writing, sealed and executed." Paul, the great commentator on the covenants, treats the old' Jewish institution as the "old covenant," and the Christian institution as the "new covenant." With him the solemn instrument of the law was the first covenant, at Mount Sinai, signed, sealed, and to Moses delivered. And the gospel he makes the second or new covenant, announced by Christ in Judea, ratified by his

death, sealed by his blood, and delivered to the holy twelve in Jerusalem. Some 800 years before this covenant was ratified and announced by authority full and complete in all its parts, Isaiah spoke of it as follows : “ For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Isa. 2 : 3. Jeremiah likewise fore-saw it, and said, “ Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : ” “ I will put my law in their inward parts, and write it in their hearts.” Jer. 31 : 31, 33. God found fault with the first covenant, (Heb. 8 : 7;) hence he caused the prophet to announce that the days would come when he would make with the Israel of God a “ new covenant.” And finding fault with the first, certainly, he would not make the second like it ; hence Paul says, that the new covenant is “ *not according to* the covenant that I made with their fathers.” Heb. 8 : 9. We affirm here, that the old or first covenant has passed away. Then, to arrive at *how much* has passed away, we must clearly identify the first covenant. We proceed to do so. It will be sufficient to prove what this covenant was, the time when, and the place where it was made. See Deut. 5 : 2, 3. “The Lord our God made a covenant with us in Horeb (Mount Sinai) The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire.” Also, chap. 4 : 12, 13, 14. “ And the Lord spake unto you, out of the midst of the fire : ye heard the voice of the words, but saw no similitude. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and wrote them upon two tables of stone. And the Lord commanded me *at that time* to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.”

Here we have the time identified—when God talked to Israel out of the “ midst of the fire.” Also, the place—“ in Horeb.” Likewise what the covenant was—“ the ten commandments,” and the “statutes” and “judgments” which he at *that time* commanded Moses. Thus it took the law—the whole law—usually called *moral and ceremonial*, to form the covenant. This we positively prove by Ex. 34 : 18 to 27. v. 18. “ The feast of unleavened bread thou shalt keep. Seven days shalt thou eat unleavened bread, &c.”

v. 19. “ All that openeth the matrix is mine, *that is male* of cattle, or sheep, &c.”

v. 20. “ But the firstling of an ass thou shalt redeem with a lamb. All the first born of thy sons thou shalt redeem.”

v. 21. “ Six days shalt thou work, but on the seventh day thou shalt rest : in earing time and harvest thou shalt rest.”

v. 22. "Thou shalt observe the feast of weeks of the first fruits of the harvest, and the feast of ingathering at the year's end."

v. 23. "Thrice in the year shall all your men-children appear before the Lord God."

v. 25. "Thou shalt not offer the blood of my sacrifice with leaven."

v. 26. "The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God."

v. 27. "And the Lord said unto Moses, write thou these words : *For after the tenor of these words I have made a covenant with thee, and with Israel.*" But let Paul finish this work, by numbering the covenant. See Heb. 9 : 1. "Then verily the *first covenant had also* ordinances of divine service, and a worldly sanctuary." We have proved, then, first, that this covenant was exclusively made with the Jews—"the Lord made not this covenant with our fathers." Deut. 5 : 3. Second, that the covenant was made at Horeb. Third, that it contained the stipulations of the whole law—both tables and book. Fourth, that this said covenant is Paul's "*first covenant* ;" with which he says God "*found fault*." We have been thus particular to identify the old, or first covenant, beyond the possibility of refutation, on account of the darkness that is thrown over this question. Some take the position that God never made but one covenant—such are refuted here. Others array a number of covenants in the Bible, and raise a fog over the point, and then say, we cannot tell which covenant it was that passed away. And finally say, that the Horeb covenant has not passed away ; but that Paul alludes to some other covenant. But our readers will have no trouble on this point hereafter. God then found fault with this covenant ; he found fault "*with them.*" That is the stipulations of the covenant. It had no mercy in it : it was work or die ! And every transgressor *must* die ; there was no mercy for him ! (Heb. 10 : 8.) There is no wonder that God found fault with it. For he that broke the law, though he instantly became penitent—though with streaming eyes, and bleeding heart, he begged for mercy, there was none for him ! He must die without mercy ! Well, as faulty as this old covenant appears to us now, it was nevertheless necessary that God should have made precisely such an one with Israel. For he had bound himself by his solemn oath, that of the stock of Abraham he would give the Messiah. Not of a family that was partly Jew and partly Gentile ; but of *Abraham's seed*. Now we may see at a thought, that inside of 1,500 years, by commercial and social intercourse with the Gentile nations, Israel would have amalgamated so much by intermarriage, as to lose their national identity, so that when the fullness of time came for the Messiah's birth, it would have been impossible to tell whether he was born of the seed of Abraham or not. Infidelity

would have gained an advantage here, over which christians never could have arisen. God, therefore, put up a "partition wall" between Israel and the Gentiles. He placed an "enmity" between them; and placed Israel in "a yoke of bondage." All this was necessary to preserve their identity intact from all other nations, so that God could make it appear to the world, that he had fulfilled "the promise." Such was the necessity for such an unmerciful, stringent law. But after Christ was born, and entered into his reign, the necessity for such stringency passed away. Hence the "yoke" was broken—the "middle wall" was torn down—the "enmity" was taken away—the "ministration of death engraven in stones," was abolished—the "old" or "first covenant" decayed, waxed old, vanished away. Heb. 8 : 13.

The solemn instrument of this covenant then, ended, or was nullified, by statute limitation; and that from the very nature of the case. And so deposes Paul, Gal. 3 : 19. Wherefore then serveth the law? Ans. It was added because of transgression *till the seed should come*. There is a statute limitation placed upon the law by a *jure divino*. Hence Paul remarks: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The Apostle here recognizes a common principle of law touching covenants. A new contract, or covenant, on the same point or thing, always nullifies all former contracts or covenants. So that there cannot exist a new covenant and an old at the same time. For "the new covenant" makes the first old. But our law and order friends fuss a good deal about the fact, as they say, that we never can tell when the law died! That sometimes we say it died with Christ at the cross; then again, we have Paul saying in the year 63, that it was *decaying, was waxing old!* &c., &c. Very well; let the *critique* be ever so sharp, what follows? Why; that Paul said in the year 63, that the Horeb covenant "*was made old;*" that it *decayeth*; that it was *ready to vanish away*. And that we believe it; but they do not! Else why are they going round with this same "ministration of death written and engraven in stones;" this same covenant which Paul said in the year 63 was decaying? One would think it was well nigh decayed by this time! But how reads the passage? "In that he saith a new covenant *he* hath made the first old." He who? Why God by Jeremiah B. C. 606. So then, the Horeb covenant waxed old before the death of Messiah. And was represented as "smoking flax," just ready to take fire and burn up. And, as a "bruised reed" that was just ready to break and fall. Mat. 12 : 20.

We will let Paul close this argument with his celebrated allegory in the 4th chap. of Gal. He gives us here two grand tropes to

represent the two covenants, and the two races, progenies, or classes of covenant children. The "old faulty" covenant is represented by the Egyptian bond-maid, Hagar; and the old progeny of covenant children is represented by her son Ishmael. While the new covenant and the new covenant children are represented by Sarah and Isaac, her son. The Apostle says "these are the two covenants; the one from Mount Sinai, which gendereth (children) to bondage, which is Agar, (Hagar.) For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, (old Jerusalem,) and is in bondage with her children." Thus you see, Hagar and Ishmael are fit representations of the first covenant and the fleshly children begotten or gendered according to it. The old covenant children were such by a birth of the flesh simply. There was no stipulation in it for "being born again"—for being "born of the Spirit." This is not found either in the "tables of the covenant," nor in the "book of the law." And these contained all the conditions and stipulations of that covenant, as we have abundantly shown. Therefore the old covenant children were, by natural birth, born into covenant relation with God. They were children of Abraham, therefore children of God; according to the old covenant, "so shall thy seed be," (as the stars of heaven.) But they were only fleshly children, and born inside of this "middle wall of partition"—born under this "yoke of bondage." Therefore Paul represents them by the trope Ishmael, who was gendered by, and born of, a "bond-maid." And, as the child always follows the condition of the mother, he was necessarily born in bondage. Now this bond-maid could not give birth to a free child. No more can the old covenant, the law, for she is the trope that represents it. Hence if we hold on to the law, we hold to the first covenant. And if we hold on to the first covenant, we hold on to Hagar the bond woman. And if we hold on to the bond woman, we hold on to her fleshly posterity in bondage! This is the plain, fair, square, result of the perpetuity of the law! It is church identity and infant membership, *nolens volens*! Our friends are carrying Hagar round in a new dress! They have her *recharted* and dressed in new prints!!! And, the wonder is, what have they done with Ishmael? It is certain, however, that though they be not violating the seventh command, they are not obeying the scripture; for it says, "CAST OUT THE BOND WOMAN AND HER SON," and they will not do it! They still cling to the bond woman! And we repeat, we should like to know what they have done with her children? Paul's corollary is, "So then brethren we are not children of the bond woman, but of the free." We are not children of the law, but of the gospel—not children of the old covenant, but of the new. The reason assigned is, that "he of the bond woman was born after

the flesh ; but he of the free woman, was by promise. Here are the two mothers, and the two posterities—one of flesh ; the other of promise. Our Apostle says the fleshly children cannot be heirs with the children of promise. Therefore the children of the old covenant cannot reach the inheritance with those of the new covenant. The children of the old covenant cannot be children of the new covenant, unless they are "born again." Nicodemus was a child or heir of the old covenant ; but the Savior told him he must be born again. He was astonished at it. There were no provisions of that kind in the first covenant ; therefore he did not understand. But Christ explains by telling him "that which is born of the flesh is flesh," referring to the old covenant children, "but that which is born of the Spirit is (your) spirit." John 3. You must be "born of water and the Spirit" to enter the kingdom ; to become an heir under the last will.

We have then, with all ease, taken the law from our opponents, by proving its abrogation beyond all doubt. Perhaps, however, we should notice some of the *little* arguments of our opponents, as some, doubtless, attach importance to them. They say Christ was not a law-giver, therefore he could not abolish God's holy law. Startling, indeed ! But what are the proofs ? Well, they say he is a *priest*, and therefore not a law-giver. Wonderful ! Suppose we say he is a *king*, therefore not a priest. A priest is as likely to be a law-giver, as a king is to be a priest. But James 4 : 12, is offered as proof: "There is one law-giver who is able to save and to destroy." Very well : Christ is able to save and to destroy. The proof does not exclude him at all. And as to the question of his mere power to be a law-giver, or to abolish the law, that is easily settled ; for he says, "All power in heaven and in earth is given unto me." Mat. 28: 18. But the proof says there is *one* law-giver. Well, suppose this proves that God is the only law-giver, what comes of their *two-law* argument ? Their one law-giver argument kills their two-law argument ! For if God is the *only* law-giver, there can be no such thing as a law of Moses distinct from the law of God. These are some of the difficulties that men get into, by playing upon the mere jingle of words, instead of rightly dividing the word of truth. But again, they say, God is unchangeable, therefore if he gave man his holy, just law, he could not abolish it and remain unchangeable. But if, as they argue, he is the only law-giver, then he gave the ceremonial part of the law, and they admit that that is abolished ; what then comes of his unchangability, on their own showing ? Such arguments amount to nothing. Having seen that the first institution with all the covenant passed away, being limited by statute limitation, and made null and void by the new covenant, we proceed to show what the new coven-

ant is. "For this is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Thus we have the distinctive features of the difference between the two covenants. 1st. The new law is to be written and printed in the minds and hearts of all the covenant children. Therefore to be new covenant children we must know the Lord, by knowing his will and word. We cannot be his covenant children under the stipulations of the new covenant without this.

Not so in the old covenant. All the infants born in the family of Abraham were covenant children; but they did not, for they could not, know the Lord. Therefore every man had to teach his brother, and his neighbor, saying, know the Lord. They were first born covenant children, and then learned to know the Lord. While under the new, we must learn to know the Lord before we can be born covenant children. Hence the prophet said they shall all know me from the least of them to the greatest of them. This excludes infant membership. Hence the covenants are widely different. The prophet does not say here, that all the world—*everybody* shall know the Lord from the least to the greatest. It is only the new covenant children that shall all know him.

2d. "I will be merciful to their unrighteousness." Not so in the old. God could not be merciful to unrighteous persons according to it. The law-breaker must die without mercy. Glorious change!

3d. "Their sins will I remember no more." Not so in the old. The blood of animals could not take away sins. Therefore there was a "remembrance made of sins every year." Under the new, the blood of Christ gives a free, full pardon of all our sins, so that they are remembered no more against us. Blessed covenant! No wonder Christ said, "For, verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Mat. 13: 17. Nor do I wonder that the Apostle winds up this argument in the following beautiful strain: "For ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the VOICE OF WORDS," (the law;) "but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company

of angels ; to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of THE NEW COVENANT." Ye are *not* come to the smoking mount and the "voice of words" (the law.) Here the Apostle settles this question *forever*. He gives both the negative and the affirmative. He shows to what we "*are not*" come, and to what "*we are*" come.

7. Our seventh argument is, that Paul never could have decided the seventh day observance of such little importance, if it was binding in this dispensation as a moral duty. He places it among the ceremonial feasts and shadows. Rom. 14 : 1-6. Here he administers a sharp rebuke to the law-teachers : "Who art thou that judgest another man's servant?" v. 4. "Let not him that eateth despise him that eateth not." v. 3.

One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind." v. 5. Could the Apostle say, in reference to a moral precept, let every man be fully persuaded in his own mind ? Certainly not. He continues : "He that regardeth the day, regardeth it unto the Lord : and he that regardeth not the day to the Lord, he doth not regard it." v. 6. The same in eating—"He that eateth gives God thanks ; he that eateth not gives God thanks." Thus we see, Paul classes the Sabbath with feasts ; and makes neither of them of more importance than a Jewish shadow. No man can reconcile Paul's conduct here, with the pretense that the Sabbath was a moral duty, and perpetual ! For as Mr. Waggoner says, there was "*contention*" among the primitive Christians on this very point, and such notorious contention as was not had on any other question. This was the only litigation that was of sufficient importance to assemble an apostolic council at Jerusalem, or any where else. Paul was well aware of the differences and misunderstandings of the brethren on this point. He knew well what effect it would have for him to say, that the seventh day was not binding. With him, the differences and arguments among the brethren were as familiar as our household words are with us. So much so, that he inserts the common fact in his letter to the Romans—"One man esteemeth one day above another. Other men esteem *every day alike* : let *every man* be persuaded in his own mind." Evidently, the reason why Paul gave so much liberty in respect to this day, after the institution was abrogated, was, that no moral evil of consequence would grow out of it ; and the struggle over it had already been long and hard. He plainly saw that the practice of the brethren in celebrating the first day would gradually wear out the early religious impressions of the

Judaizers. Paul acted the philosopher here. He went upon fact, that the human mind, like the human body, can only take one short step at a time. He plainly saw that the difficulty would wear out under a correct christian practice. And so it did; for Mosheim says: "For that this day (first day of the week) was set apart for religious worship by the Apostles themselves, and that, after the example of the church of Jerusalem, it was generally observed, we have unexceptionable testimony.—Mosheim p. 85, § 4. But our opponents contend that Paul here is not talking of "*the Sabbath*," but the ceremonial Sabbaths of the law of Moses. But their law of Moses, we have proved to be the same as the "law of the Lord." So their argument falls with their supposed distinction. But even if their supposed two-law argument was all right, they cannot make it apply here. For Paul's style here is too general, too plain—he makes no distinction whatever between holy days. He says, "*every day*." He speaks here of a certain class of men—Judaizers; and a certain class or sort of days—holy days. Of the first, he says, let *every man* be fully persuaded in his own mind. This means all the men of that class, without any exception whatever. So of the second: Other men esteem *every day* alike. This means *all* holy days: therefore it means the seventh day. If "*every day*" means not *every day*, then "*every man*" does not mean every man! School-boys know better than this!

Now our corollary is, 1. That as Paul's custom was to keep back nothing "*that was profitable*" to the brethren, (Acts 20 : 20,) and being well aware of the difficulty among the brethren on the perpetuity of the law, he could not otherwise than be particular to distinguish here, if one holy day was a moral day, and the others were not! He would have told them to be very particular to observe the seventh day; especially, as the violators of it, so short time before, had to be stoned to death! 2. The fact that he has not so distinguished, proves that he meant to class the Sabbath with Jewish feasts, or, with the Jewish custom of eating. This proves that it was of no more importance than they, from the fact that all had been abrogated.

To this argument belongs Paul's declaration in Col. 2: 16. The Apostle here establishes our conclusion, and entirely removes the objection of our opponents referred to above. He says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the Sabbaths: *which are a shadow of things to come.*" The Apostle here seals our conclusion: from it there is no escape. There can be no mistake about this proof. For the Apostle tells it all! He mentions the feasts—the new-moons—the *holy days*, and the *Sabbaths*: all, all are shadows,

or types ! It seems to me, that he who cannot see this, lacks either will or capacity.

But to remove all lingering doubt on this proof, we call to our aid Mr. Waggoner. *Law of God*, p. 28, he says, "In Ex. 31 : 13, the Sabbath is declared to be a sign between God and the children of Israel." Very well, how does Ex. 31 : 13, read ? Ans.—"Verily my SABBATHS ye shall keep : for it is a sign between me and you throughout your generations." We suppose Paul to mean the same, by the word "Sabbaths" in Col. 2 : 16, that Moses does in Ex. 31 : 13. And Mr. Waggoner says, he meant "the Sabbath." If so, the Sabbath is a shadow, so sure as Paul tells the truth !

But our opponents call upon us for the antitype. They say, if the Sabbath was a type, where is the antitype ?

We are at your service, gentlemen. Please turn to the fourth chapter of Heb. Of course, types must fit their antitypes, and as the Sabbath was a rest, so the antitype is a rest. And Paul says, "For we which have believed do enter into rest." v. 3. "There remaineth therefore a rest to the people of God." v. 9.

This rest, you see, is a remainder—a remainder is that which is left, after the deduction, or subtraction. All the types and shadows are subtracted, or taken away, and christians have the substance—the antitype. What further ? Paul says, "For he that has entered into his rest, he also has ceased from his own works, as God did from his." v. 10. Very well, Paul—you have told us that there remaineth a rest for the people of God ; and that he that has believed, has entered into this rest ; and that he that has entered this rest, has ceased from his "own works." Now tell us what you mean by his "own works," and then we have the antitype. Let Paul tell : See Phil. 3 : 8, 9 : "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Here we have it : *his own works*, or righteousness, Paul calls the works, or righteousness of the law ! Then, he that has entered into the gospel rest, has ceased from the stringent works of that unmerciful law, that yoke of bondage ! Here, friends, is a rest worthy of its divine Author. With Paul, then, we say, "Seeing there is a promise left us, of entering into his rest, let us fear lest any of you should seem to come short of it."

PART THIRD.

THE LORD'S DAY: OR, FIRST DAY OF THE WEEK.

Seeing, then, that the institutions of the law-dispensation are abrogated, and that we are complete *in Christ*—are a new man—a new community in the new institution—upon a new foundation, several questions will arise :—

1. Have we in the christian institution a Sabbath? To which we answer: We have no day in the gospel institution, which Christ, or the Apostles, call “the Sabbath;” nor does the new covenant, or law of Christ, require christians to observe a holy day in the same manner that the Jews were required to observe the Sabbath. 2. Was the Sabbath changed to the first day of the week? We answer, no. The Bible no where gives an account of any such change. Besides, we have seen that the Sabbath of the former institution was a type of the gospel rest. And a type in the law could no more be changed into the substance in the gospel, than a shadow could be changed to a tree. Symbols are not changed into realities: they could not be: they as legitimately come to an end when they meet the antitype, as the shadow ends at the tree. 3. Has the Lord's day come in lieu of the Sabbath day? We answer, no. For in that case, it would be a substitute for it. And to be a substitute for it, it must have the same design. But the designs of the two days are as widely different as the old creation and the new; as the redemption from Pharaoh, and the redemption in Christ Jesus; as the birth of mortality from *chaos*, and the birth of immortality from the *grave*. While then, it is a fact, that christians have nothing to do with the Jewish Sabbath, it is also a fact, that we have in the new institution, a day, of “holy convocation”—a day of public assemblies and public worship—a day on which we should observe that commemorative institution, the Lord's supper. It is the Lord's day, because it is his resurrection day. And this day, in its design, is as far superior to the Jewish Sabbath, as the christian institution is to the Jewish. The Jewish Sabbath commemorated the great facts on which that institution was based. The Lord's day and the commemorative supper observed on

this day, commemorate the great facts of the gospel—the death and resurrection of Christ. It is, therefore, “another day,” and a very different day; having, in the divine arrangement, a different design. And this, we now proceed to show:

1. As we have shown that the Sabbath is abrogated, if christians have a “rest,” (Heb. 4: 3-9,) a holy convocation and commemorative day; it follows that it is “another day.” The Apostle in this, and the preceding chapter, speaks of Israel’s failure to enter the rest of Canaan, in consequence of unbelief and apostasy in the wilderness. He shows here, that entering into God’s rest (v. 5) was the same as entering Canaan the promised land. That God’s rest, here spoken of, does not mean the seventh day as the rest into which they did not enter, and the rest into which we *should enter*, is clearly seen in chap. 3: 17, 18, 19. V. 17 shows that he was grieved “forty years” with those who entered not into “his rest.” And v. 18, he swore that they should not enter into his rest. Their “caresses fell in the wilderness.” But they had entered into the *seventh day rest* many times; had they not, they could not have lived forty years in the wilderness. No, nor one year—for the violation of the Sabbath-law was death without mercy. Num. 15; Heb. 10: 28. All is clear then, so far as the Sabbath is concerned. God’s rest, spoken of in this connection, was the rest in Canaan. Where they that were brought in by Joshua, entered “into his rest.” But the rest in the blessings of that goodly land, with all the benefits of the stipulations of the old covenant, were literal and temporal in contrast with the spiritual rest, in the new covenant, in Christ Jesus. Hence Paul says, “For if Joshua had given them rest, then would he not afterward have spoken of another day.” v. 9. “There remaineth therefore a rest to the people of God.” We have then, a gospel day—“another day”—“for we which have believed do enter into rest, as he said, as I have sworn in my wrath if they shall enter into my rest; though the works were finished from the foundation of the world.” Here is a manifest reference to God’s rest at the close of creation; which symbolized his rest for Israel in the goodly Canaan; both of which were types of his rest in Christ, into which we enter by faith and obedience. So then, christians have a new gospel day, in which we have a new gospel institution, containing in it a new commemorative day, which commemorates the resurrection of the Lord; that great fact of the gospel, that brought life and immortality to light.

2. We view the first day of the week from another symbol in the law; the law of the first fruits. This symbol has been kept up from the days of righteous Abel. “And Abel brought of the *firstlings* of his flock and of the fat thereof. And the Lord had respect unto

Abel, and his offering." Gen. 4: 4. But the exode of Israel from Egypt forms a peculiar epoch in the divine history. God said to Moses, "This month shall be unto you the beginning of months ; it shall be the first month of the year to you." Ex. 12: 2. On the fourteenth of the first month (which was the second seventh day,) the Paschal-lamb was slain. v. 6. And the Lord said, "The blood shall be to you for a token upon the houses where ye are ; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite Egypt. And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations. Seven days shall ye eat unleavened bread ; even the first day ye shall put away leaven out of your houses ; and in the *first day* there shall be *a holy convocation*." It was on the first day of the week that Israel was delivered from Pharaoh. See Ex. 12: 17. "And ye shall observe the feast of unleavened bread ; for in this self-same day have I brought your armies out of the land of Egypt : therefore shall ye observe this day in your generations by an ordinance forever." Again : "On the fifteenth day of the first month is the feast of unleavened bread unto the Lord, &c." Lev. 23: 6. The fifteenth day was the first day of the week. What a beautiful cluster of symbolic flowers !

1. The lamb represents Christ. 2. Its blood represents his blood. 3. This holy convocation on the first day of the week, represents the christian's first day of the week. 4. The festival on this day represents the Lord's supper on the first day of the week. What a bunch of typical grapes ! symbolizing facts in the new institution : than which, none is more strikingly represented than the first day of the week, and the Lord's supper on this day. But to proceed : "The first of the first fruits of thy land shalt thou bring into the house of the Lord thy God. And thou shalt keep the feast of harvest, of the first fruits of thy labors." Ex. 23: 15-19. Here, again, is another striking symbol. Israel were required to celebrate a feast when the first fruits of the harvest was reaped and brought as an offering to the house of God. A fit type, truly, of the offerings of the christian on the first day of the week in the house of God. And, in accordance with the type, Paul says, "Upon the first day of the week, let every one of you lay by him in store, as the Lord has prospered him, that there be no gatherings when I come." I Cor. 16: 1, 2. This instruction Paul gave to the congregation at Corinth ; and all the congregations of Galatia as well. He required their liberality to be laid by as an offering of the first fruits of the past week's prosperity, and brought to the house of God on the first day of the week, when the disciples met together ; so that there would be no need of collecting it together when he came. And to this agrees Luke's report

of the practice of the church at Jerusalem. See Acts 2: 42. "And they continued steadfastly in the Apostle's doctrine and fellowship, (the contribution,) and breaking of bread, and in prayers." Thus, we have the first day of the week symbolized as the holy convocation day. The day on which the Apostles command us to contribute, as the Lord has prospered us, to his cause—to offer of the first fruits of our labors unto the Lord on the first of the week. Both the day and its duties, are beautifully symbolized in the former dispensation. They are shown by Luke, and plainly commanded by Paul. The reason of the command to lay by on the first day, was, that there might be no gathering it when Paul came. This is clear proof that the brethren were accustomed to meet together on this day. Had they not done this, it would have been still to be gathered when Paul came. Our opponents try to make it appear that Paul commanded the Corinthians to lay by their liberality at home! That is, every one of you keep his gifts at home, "so there may be no collecting them when I come!" This we regard as begging the question. I myself heard an Advent preacher say, that he believed it was right to keep the seventh day, and then come together on the first day of the week and break bread! And this he said in public. And, this too, immediately after a labored discourse against an observance of the first day. If these are not singular men—one thing is certain, they make some singular arguments! Remember, christians, that God requires the first of your time; the first service of your hearts and lips: the first fruits of your earnings, upon the first day of the week. God, upon his part, has given us, in the resurrection of Christ, the first fruits from the grave. Acts 26: 23. He has likewise given us the first fruits of the Spirit. Rom. 8: 23. How appropriate then, that we should offer to the Lord the first fruits of all we have and are.

3. The first day of the week is the commemorative day in the gospel institution. If it is not, then the gospel dispensation has no commemorative day—no day as "a memorial." Think of this. It is common among nations, to have a day that commemorates the facts that gave them a national existence. Eg.—The American nation. Our declaration of independence was made on the fourth day of July. Hence this day, to us, has ever been a commemorative day. The dispensations of God's mercy to man are three: The Patriarchal, the Jewish, and the Christian. God has placed in each of these, a commemorative day. In the first, the seventh day was made to commemorate the old creation, from the circumstance of God's resting on it at the close of creation; and thus making its number the only natural divisor of time into weeks. The Israelites had several commemorative days, including the seventh day. These commemo-

rated facts connected with their deliverance from bondage. The first day of the week is the resurrection day of the Lord. It is called the Lord's day. Rev. 1: 10. It commemorates the great facts of the gospel; the death and resurrection of Christ. And this commemoration was made doubly sublime by the celebration of the Lord's supper on this day, by the primitive disciples. For we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, &c." Acts 20: 7. Here Luke gives us certain plain facts: 1. That the disciples were accustomed to meet together on the "first day of the week." 2. That one great object of the meeting on this day was to celebrate the Lord's supper: "to break bread." Of which the Lord says, "Do this in remembrance of me." "As oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 3. That they had public religious instruction on this day at their meetings. "Paul preached unto them." 4. And by reference again to I Cor. 16: 2, it is seen that this assembling on the first day of the week to bring the first fruits of their earnings as God had prospered them, is an *Apostolic command!* Here is the practice of the primitive disciples and Apostles. A *command*. And to place this fact beyond dispute, Paul says to these same Corinthians, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I Cor. 14: 37. There is no fact more plainly revealed in the New Testament scriptures, than the duties to be observed on the first day of the week. Mosheim then, was correct, when he said; "Yet there are a few regulations which may be considered as common to all christians; * * * the christians of this (1) century, assembled for the worship of God and for their advancement in piety, *on the first day of the week*, the day on which Christ reassumed his life; for that this day was set apart for religious worship by the Apostles themselves, and that, after the example of the church of Jerusalem, it was generally observed, we have unexceptionable testimony." Murdock's Mosheim, vol. 1, chap. 4, § 4. Well might the historian say, "*The testimony is unexceptionable.*" Yet our Sabbatarians fuss and declaim, not a little, against the observance of the first day and its duties. They strive not a little to invalidate the testimony of Mosheim; and worse—to invalidate the testimony of Luke and Paul! Testimony which is as plain as that two and two make four. Witness the scuttle-fish subtlety practiced, when they come up to Acts 20: 7. They say, "The day as measured in the Bible begins and ends at sunset. In other words, it is reckoned from evening to evening." "Consequently this night meeting on the first day of the week, was after sunset of what

is now termed Saturday evening; for at sunset of Sunday evening the first day of the week is past." J. N. Andrews *Hist. Sab.* pp. 28, 29. But where is the proof that Luke writes after this reckoning? Our opponents give none. But suppose they are right. Does it prove that the disciples did not, as Luke says, come together upon the first day to break bread? If so, it proves Luke in a falsehood! Are our opponents prepared for this? We think not. If not, we are left in full possession of our proof; that it was the custom of the disciples to hold their meetings on the first day of the week to observe its duties. But Paul preached unto them, ready "to depart on the *morrow*." The morrow is the next day after the present, or the one under consideration. But Adventists make Luke say, that the disciples met on the first day of the week, and that Paul preached unto them, and departed for Assos, at the break of day, on the first day of the week. *Hist. Sab.*, p. 30. This, again, makes Luke state what could not be true! For, how could Paul meet the brethren on the first day of the week, preach to them, and depart on the first day of the week, and yet depart on the morrow? Thus, desperately, will men reason, to make out a desperate case! There is no trouble, however, in arriving at the truth of this question. Luke uses this same style of expression in another place, where we have the means to ascertain exactly what he does mean. He says, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices, &c." Luke 24: 1. Now the question is, when did this first day commence? The answer is seen in the parallel passage in Mat. 28: 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week." Thus the Apostle Matthew commences the first day with the *dawn of day*. He says the women came to the sepulchre as it "dawned toward" the first day of the week. And Luke says, they came "very early in the morning." So then, according to Luke, as explained by Matthew, the first day of the week *upon which* the women came to the sepulchre, commenced with the early dawn of the morning. Therefore the first day of the week *upon which* the disciples came together to break bread, commenced "very early in the morning;" "at the dawn of day." Hence the night preaching was done on what is now termed Sunday night. And the "morrow," on which Paul departed, was our Monday morning. Indeed it is wonderful that any one should try to evade the fact, that the primitive brethren celebrated this day as the resurrection day.

Witness the solemn band of one hundred and twenty disciples on the pentecost in Jerusalem. Here, upon the first day of the week, "the morrow after the seventh Sabbath," they are assembled with

one accord. God sends down the holy Spirit; baptizes the Apostles in it; qualifies them as his ambassadors; and here, with many tongues, they announce the risen Lord to the multitude; three thousand were slain with the sword of the Spirit; bowed to Messiah's authority, and rose to walk in newness of life as the first fruits of the gospel, which was then and there first preached in *all its facts* by this first christian church ever organized. Witness here the preaching, exhorting, confessing, obeying, baptizing—all, all on the first day of the week! Acts 2. And then say, have we not the highest authority in the universe for meeting, for preaching, exhorting, baptizing, contributing, and celebrating the Lord's supper, and thus to commemorate his death and resurrection for us, on his resurrection day!

How inappropriate it would be for christians to meet on the seventh day to celebrate the Lord's supper, to commemorate his death and resurrection—the day on which he lay in the arms of death in the silent grave! It would be like a meeting of the American people to celebrate our independence on the day that passed the notorious "stamp act." Every one acquainted with the history of the facts would see that there was no fitness in such a celebration. Indeed, the Jewish Sabbath, in its design and observance, is not, nor can be, appropriate in the gospel institution. It was created for, and adapted to, an age of symbols. There, and there only, could it be appropriate. I cannot express my thoughts at this point so well as they are expressed by Eld. A. Campbell. I shall yield, therefore, to the temptation to insert one or two extracts from his able pen. He says: "Christians, by Apostolic *example*, which to them is the same as *precept*, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and to commemorate his resurrection. When they assemble they are to be instructed and to admonish one another; they are to learn his statutes, and to continue *steadfastly* in the Apostles' doctrine, in breaking bread, in fellowship, and in prayers, praising God. Such was the practice of the primitive church, as the epistles demonstrate. The first day of the week is *not regarded to the Lord* when these things are not done. For if professors of christianity were to keep in their houses from morning to evening and celebrate this day as the Jews did the Sabbath, instead of honoring, they are dishonoring Christ. No two days are more unlike in their import and design, than the Sabbath and the *first day*. The former commemorated the consummation of the old creation, the cessation of creation work; the latter commemorates the beginning of the new creation. The former was to Israel a memorial that they were once slaves in Egypt—the latter assures us

that the year of release has come. The former looked back, with mournful aspect, to the toils and sorrows entailed upon the human body, from an evil incident to the old creation. The latter looks forward with an eye beaming with hope, to perpetual exemption from toil, and pain, and sorrow. The Sabbath was a day of awful self-denial and profound religious gloom—the resurrection day is a day of triumph, of holy joy, and religious festivity. The Jew, on a Sabbath morn, from his casement, surveyed the smokeless chimneys and the bolted doors of the silent tribes of Israel. A solemn stillness holds the streets of the city and the hamlet, and not a vagrant foot disturbs the grassy field. The flowers breathe forth their fragrance to the gentle breeze: no hand plucks the blooming rose: no ear is charmed with the mellifluous notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamor mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The christian welcomes the dawn of the triumphant morn. The new heavens and the new earth open to his view. The incorruptible, the immortal bodies of the saints rising from the ashes of the grave in all the vigor and beauty of immortal youth, fill his soul with unutterable admiration of the wondrous victory of the all-conquering Chief. While he surveys his mortal frame and feels the sentence of death in every department of his earthly house, his soul forgets the infirmities of its partner, and soars on the pinions of faith and hope to the resurrection morn; it is lost in the contemplation of millions of every tribe and tongue clothed in the indescribable beauties of immortality. While overwhelmed in the extatic admiration of the glorious bodies around him, his eye ultimately fixes on the FIRST BORN of many brethren, while he adores him at the head of the innumerable host of ransomed immortals, his memory musters up the recollections of Gethsemane, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the saints with eagerness he hastens, and anxious to share in the praises of his glorious Chief, to join in the recollection of his humiliation unto death, and to participate in the triumph of his resurrection, his soul is feasted with the abundance of his house and with the communion of those whom he hopes to embrace in his immortal arms on the day of the resurrection to eternal life.

Christians, what a difference between the Jewish Sabbath and this day of triumph! They have much to learn of the glory of christianity who think that going to a synagogue and hearing a harangue, and returning to their firesides, is suitable to the design or expressive of the import of this joyful and triumphant day. On this day Messiah entered Jerusalem as son of David, as king of Judah. On this

day he arose from the dead. On this day, after his resurrection, he generally met with his disciples in their assemblies. On this day he sent the Holy Spirit down from heaven and erected the first christian church. ‘On this day the disciples came together to break bread.’ On this day the christians join in the fellowship of the saints, or in making contributions for the saints. And, on this day, the Spirit finished its work of revelation on the Isle of Patmos, in giving to John the beloved, the last secrets of the divine plan ever to be uttered in human language while time endures.

If no authoritative precedent enforced the assembly of saints on this day, and the observance of the order of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, would constrain all saints not to forsake the assembling of themselves on this day; but to meet, to animate and be animated; to remember, to admire, to adore, to hymn in songs divine, the glorious and mighty king.

Christians, could you say no?”

REMARKS ON THE KINGDOM OF HEAVEN

BY A. CHATTERTON.

THE phrases, "Kingdom of heaven"—"Kingdom of God," as they occur in the New Testament, do not always refer to the same thing. Sometimes they apply to the future, immortal state: sometimes to the Church on earth. An examination of certain passages will clearly show the distinction.

When the Apostle says, (I Cor. 15 : 50,) "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption"—he evidently means the Kingdom of eternal glory; for the saints' resurrection is made to be the induction into it. Also, when Peter (II Pet. 2d chap.) exhorts christians to add to their faith courage, knowledge, temperance, patience, godliness, brotherly kindness and love, with the promise that an entrance shall be administered to them into the "everlasting Kingdom of our Lord Jesus Christ," it is certain that he speaks not of the church of which they were already members.

On the contrary, when John, writing from Patmos, says, "I John, who also am your brother and companion *in the Kingdom* and patience of Jesus Christ," he does not designate the final state, but a Kingdom in which he and his brethren, to whom he was writing, were then *brethren and companions*. So when Paul says, (Rom. 14: 17,) "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit," he can have no reference to the future state; for he adds—"He that in these things serveth Christ, is acceptable to God and approved of men." Again—in Dan. 2: 44, we read—"In the days of these kings shall the God of heaven *set up a Kingdom*." Can we say this of the Kingdom of glory? If it can be said to have been *set up* at all; that time was when the first intelligences of the universe were created, and not during any period of earth's history. God has but one immortal Kingdom, and angels were in that Kingdom before the creation of this mundane sphere. It will never be set up again, for the good reason that it never has been, nor never shall be, thrown down. That there has been a Kingdom *set up* by God on earth, is a fact too plain to admit of controversy, only for the perversity of the human will, and the itching ears of those who turn away their ears from the truth unto fables—such as "cannot endure sound teaching."

It should be a matter of deepest interest to every one who desires

to know the truth, to ascertain when this Kingdom was set up; for no one can form just and clear views of the laws, institutions and emoluments of this Kingdom, unless he can begin his study of the same at its very beginning. Some, in their own mind, set up the Kingdom too soon, and thereby introduce certain things as binding upon its subjects which are foreign to its own constitution. Others never have the Kingdom set up till the year 70, when the metropolis of Judea was destroyed. On their premises, they may reject all the New Testament—or nearly all—as having to do with the regulations of the Kingdom; for nearly all was written (and they say *all*) before Jerusalem was destroyed. We should not wonder if the New Testament has but little power over such advocates! They are in the Kingdom, but the New Testament was written by people, and addressed to people who were altogether outside of it!

He would be a sorry statesman, and a miserable guide in legislative affairs, who would argue the privileges, duties and immunities of citizens of the United States from the old Collonial regulations under King George, or from the later “articles of confederation.” Nor would he be less so, were he to attempt to define our constitutional rights by some document of later date than the federal constitution itself.

So with the Kingdom of heaven. We must learn the time when it began, in order that we may know the proper laws by which it is governed, the means of induction into it, and the privileges and honors which belong to it.

On this point, we devote a few thoughts. We open the New Testament, and begin with John the Baptist. He testifies—“The Kingdom of heaven is at hand,” (near.) Mat. 3: 1. Jesus enters upon his ministry, and preaches—“The Kingdom of heaven is at hand,” (near.) Mat. 4: 17. During his personal ministry, he sends out his twelve apostles to preach throughout Judea, and says to them—“As ye go preach, saying, the Kingdom of heaven is at hand.” Mat. 10: 7. He afterward sent out seventy disciples “into every city whither he himself would come,” and twice he repeats what they are to preach—“The Kingdom of God is come *nigh unto you.*” Luke 10: 9 and 11. On the banks of the Jordan, in the city of Jerusalem, throughout the cities of Judea, and in Galilee where Jesus began to preach, there are, in all, *eighty-four* heralds, all proclaiming to the people—“*The Kingdom of heaven is near!*” Did they mean that it was afar off? or did they mean it had already come? Neither. They meant what they said, and said what they meant. They spoke to instruct, and not to deceive.

During all the personal ministry of Jesus, this Kingdom is spoken of as future. Joseph, the Aramithean, who came to crave the body

of Jesus for burial, was one who “waited for the Kingdom of God.”

Now, taking into account the fact that John the apostle, and those to whom he wrote, were in the Kingdom, and that Paul could say to the Colossian brethren—“ Who (God) hath delivered us from the power of darkness, and hath translated us *into the Kingdom of his dear Son,*” (Col. 1 : 13,) and knowing, too, that what was true of John and Paul, and of the brethren in Asia and at Colosse, was true of all the Apostles and of all christians of that day, the conclusion is inevitable, that the Kingdom was set up sometime after the death of Christ, and before the declarations of these apostles were penned. When the setting up of the Kingdom is brought within this compass, there is an end of all strife; for between the death of Jesus and the date of Paul’s writing to Colosse, no person, in any age of the church, has presumed to date the setting up of the Kingdom, only at the Pentecost, (Acts 2.) If they leave the day of Pentecost, they go back to John the Baptist, forward to the destruction of Jerusalem, or to the final coming of Jesus.

That Jerusalem was the place, and the Pentecost, following the resurrection of Christ, was the time, is further evidenced as follows:

I. “And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion;* the Kingdom shall come to the daughter of Jerusalem.” Micah 4 : 8. Language could not make it plainer as to *place*. It not only testifies that the Kingdom should come to Jerusalem, but it says the *first dominion* should be there—which is only equivalent to saying that it was there set up. It is a stereotyped truth, that, although that “dominion should extend from sea to sea, and from the rivers unto the ends of the earth,” yet it first came to Jerusalem; and with it came its laws and ordinances. Of these the prophet before testified: “But it shall come to pass in the *last days* that the mountain of the Lord’s house shall be established on the top of the mountains, and exalted above the hills; and people shall flow into it. And many nations shall come and say, come, and let us go up to the mountain of the Lord’s house, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the *law* shall go forth of Zion, and the word of the Lord from Jerusalem.” vs. 1 and 2. That *law* should be given when the *Kingdom* should come, is no more than could be expected in the nature of things. King, laws and subjects are essential to a *Kingdom*. The *Kingdom* came to Jerusalem; but it was to *extend* over the earth: the *law* was given at Jerusalem, and the word of the Lord was there preached; but they were to *go forth from Jerusalem*. The *Jerusalem law* and gospel is the christian’s *law* and gospel: he has no other. The prophet says this shall “come to pass in the *last days*.” Joel, too,

spoke of the "last days," and said, "It shall come to pass in the last days, saith the Lord, that I will pour out my Spirit upon all flesh," &c. When was this fulfilled? On Pentecost, as Peter testifies. Acts 2.

II. Connected with the preceding, we give the language of Christ to his disciples, (Mark 9: 1:) "Verily, I say unto you, that there be some standing here who shall not taste death, till they have seen the Kingdom of God come with power." The coming of the *power*, then, whenever that may be, determines the time when the Kingdom came. After he had given his apostles the great commission, he said, "Tarry ye in Jerusalem until ye be endued with *power* from on high." (Luke 24: 49.) And that we might not be mistaken as to when this power came, he told his disciples, when speaking to them of "things pertaining to the Kingdom of God," "Ye shall receive *power* after that the Holy Ghost is come upon you," which he informed them should be "not many days hence." Acts 1st chap. All this was fulfilled on Pentecost: the Spirit came, the power came, the Kingdom came.

III. Mat. 16: 13-20. Jesus asks his disciples, "Who do men say that I am? They give the common opinions concerning him—they say you are Elias, Jeremiah, John the Baptists, or one of the prophets. But who do *ye* say that I am?" asks the Lord. Peter responds, "Thou art the Christ, the Son of the living God." Jesus pronounces a blessing upon the one making this noble confession, and says, "Upon this rock (Christ, the Son of God) will I build my Church, and the gates of hades shall not prevail against it. And I will give unto thee (Peter) the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The terms "Church" and "Kingdom" are here used interchangeably. The building of Christ's church was, at that time, future, (*I will build*); so also was the setting up of the Kingdom. The *keys* of the Kingdom were given to Peter; which means neither more nor less, than that he was authorized to declare the law of induction into the Kingdom. When was this done? Never till Pentecost. Now, as no other person ever had the keys of the Kingdom, we are dependent upon Peter's keys for induction into it. In other words, the *means* which Peter declared (Acts 2: 38) are binding upon all men who would be "translated into the Kingdom of God's dear Son." And the duty of a citizen of this Kingdom is, in theory and in practice, like the Jerusalem christians, to "continue in the Apostles' doctrine," or teaching; for in so doing, finally and abundantly, this same Peter teaches, "an entrance shall be administered unto them into the *everlasting Kingdom* of our Lord Jesus Christ."

Read, Reflect and Judge for Yourself.

AN ESSAY

ON THE

RATIONALE OF MEDICINE,

BY

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DES MOINES, IOWA.

If an opinion be *erroneous*, it requires discussion, that its errors may be exposed. If it be *true*, it will gain adherents in proportion as it is examined.—DR. COOPER.

The whole nation is groaning under the present practice of the medical profession, which fosters disease more than it cures it, and debases or ruins our constitutions.—MORISON.

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DR. WM. MOLESWORTH,
ECLECTIC PHYSICIAN,
SURGEON AND ACCOUCHEUR,
DES MOINES, - - - IOWA,

Takes this method of informing his friends and patrons, and the sick and afflicted generally, that he has returned to Des Moines, and permanently located here. Having spent the past winter in Hospitals and Medical Colleges, learning the newest and most approved method of curing disease, which, taken in conjunction with his long experience and superior success in the past, he offers as a recommendation for the future. He is now in readiness to treat all the ills that human flesh is heir to, on strictly ECLECTIC principles. Particular attention given to Chronic Diseases and all classes of

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ESSAY.

"Though there may be many who shut their eyes against light and reason, and debar truth from their reception, yet the truly wise have ever been ready to receive both, when fairly and honestly presented."

In the following pages I shall endeavor, in a brief manner, to exhibit the relative merits and demerits of the Eclectic and Allopathic systems of medicine, as derived from matters of fact, observation and common sense.

What is the Eclectic system of medicine? There are but few perhaps who have any accurate conception of the Eclectic practice, except it be those of the medical profession, who have studied and carried out its teachings. It is not a special, exclusive theory of medicine based upon one principle, requiring a certain degree of fixedness and uniformity of doctrine in its followers. It is not a perfect and finished system of science like mathematics, embracing a certain number of truths which can neither be modified nor increased. It would be but folly and dogmatism to claim such perfection for any system of medicine. It is not a systematic routine of practice which may be learned like the alphabet and adhered to forever. It is not in any sense a finished, fixed and stationary system. On the contrary, it is a system of progress. It is not a system governed by any one idea, theory or measure; but on the contrary, a comprehensive system, which tolerates all ideas and recognizes all contributions of science which belong to the healing art; a comprehensive mass of science, which embraces everything connected with the healing art that is useful of every other system.

The Eclectic physician's practice is tested by experience at the bedside of the sick, and their theory is deduced from facts and correct principles of physiology. They reject the

use of mercurials, arsenic, antimony, and the lancet, &c., and administer vegetable medicines, such as are in unison with the laws of nature. They maintain that the physician's mission is that of a servant or handmaid to nature, aiding her in overcoming obstructions in various parts of the animal economy.

Homeopaths treat disease by remedies having an analogous character; and capable of producing symptoms similar to the disease treated. Allopaths disregard the homeopathic law, and use remedies producing effects different from the diseases to which they are applied. Hydropaths disregarding the question of analogy or difference, treat diseases by water alone. The Eclectic physician cannot be identified with either of these classes. He is not an allopath, for he cares nothing about the question of differences or similitudes, if his remedies are capable of curing the disease. Neither is he a hydropath, for although he uses water freely, he does not confine himself to the water treatment. On the contrary, he claims the right to use everything that is useful, whenever in his judgment it will benefit his patient. It is obvious, therefore, that none of the fashionable *pathies* express the objects of the practice of an eclectic physician. On the contrary, as he adopts all the *pathic principles* of treatment, whenever he deems them appropriate, his system is properly called "panto" *pathic*, or in other words, a system which uses medicines in every relation to disease that may be made curative. It is therefore a system in which its votaries have the largest liberty to choose, and which denies the right of any society or college to dictate a medical creed, or a limited routine of practice to the profession, since every physician should ever be ready to use any remedy which he has found to be useful, no matter whether colleges, societies and authors have recommended it or not.

In a practical point of view, the Eclectic system is the

protest of common sense and experience against the traditional dogmas, the antiquated theories and the aristocratic rules which have cramped and degraded the medical profession.

A great amount of aversion to medical treatment is felt by intelligent persons on account of the fact that what is given by most doctors as medicines are generally formidable and poisonous agents, which may do more harm than good; if they do not strike the disease, they must strike the patient and do him a serious injury. As disease is infinitely diversified in its character, it is self-evident that a physician who seldom uses anything but calomel, the lancet, arsenic, opium, quinine, and tartar emetic, cannot possibly adapt his remedies to the great diversities of disease, and must therefore inflict more or less injury, sometimes injuring the constitution for life. Against these evils the Eclectic physician is especially guarded. He is taught never to use anything that cannot safely be given, never to allow poisonous material to become lodged in the constitution while attempting to reach the disease; and from his ample stock of new remedies he is able to select a safe and appropriate remedy without using agents that will produce effects entirely foreign to his objects. He is not obliged to give calomel when he wishes to operate upon the liver, because it produces many objectionable effects, and because he has remedies which will act upon the liver more powerfully and safely than any mercurial preparation. He is not compelled to use tartar emetic, because he has better agents which do not produce so much prostration, and are not so liable to irritate the bowels and congest the lungs. He is not compelled to bleed, because he can produce just as promptly every desirable effect that can be produced by the lancet, without losing one drop of blood or inflicting any serious injury.

Supplied with ample resources, and carefully instructed

in their use, he does not feel disposed to despond and prognosticate a fatal issue in many diseases in which *learned* authors scarcely give any hope. He does not feel disposed to say to every scrofulous and consumptive patient that you must die; because he knows if the constitution is not entirely broken down, it is perfectly practicable to restore such a patient to respectable health. We have many well authenticated instances on record where consumption has been cured, either spontaneously or by proper remedial agents. Indeed, it is beyond dispute that the lungs recover from disease the same as any other organ, though less frequently; which shows the propriety of pursuing a rational and judicious course of treatment, abandoning the present unsuccessful mode of treatment, to which the lives of millions have been sacrificed. And yet its warmest advocates and friends admit it never cured a patient, and never can. Gregory says:

"An obstinate adherence to an unsuccessful method of treating disease is self-conceit; it generally proceeds from ignorance; it is a species of pride to which the lives of thousands have been sacrificed."

The fact that cicatrices or scars have been discovered in the lungs of persons on post-mortem examination who had been cured of consumption, and who subsequently died of some other disease, proves beyond dispute that the disease is curable.

Among the various means made use of to restore the sick to health there is none so irrational as blood-letting.

"If the employment of the lancet was abolished altogether, it would perhaps save annually a greater number of lives than in any one year the sword has ever destroyed."—DR. REID.

As the practice of blood-letting is almost entirely abandoned, it will not be necessary for me to say much at this day against that *scientific* method of murder; and yet as they have not abandoned the theory on which it was based, but are merely using other means to accomplish the same end, I shall devote a small space to its consideration.

Animal nature is endowed with the power of preparing from proper aliment a certain quantity of blood. This vital fluid, subservient to nutrition, is by the amazing structure of the heart and blood vessels, circulated through the different parts of the system. A certain natural balance between what is taken in and what passes off by the several outlets of the body is, in a state of health regularly preserved. When this balance so essential to life is, contrary to the laws of the animal constitution, interrupted, either a deviation from a sound state is immediately perceived, or health from that moment is rendered precarious. Blood-letting tends artificially to destroy that natural balance in the constitution; so also do active cathartics, for you can deplete a man as effectually by purging as bleeding; it only requires a little longer time. Nature deprived of a quantity of the circulating fluid, and being fitted with means for repairing the loss she has sustained, begins immediately to repair it. The secretions and excretions are in general diminished; the appetite is increased, and for a short time the process of nutrition is unusually quick. It very frequently happens however that in many habits the loss of even a small quantity of blood induces such a debility as to prevent a reaction of the system, whereby the blood becomes thin and watery, dropsical and other diseases follow, and frequently death itself. Though the constitution may not have suffered materially from one bleeding, yet far from being able to undergo with impunity repeated operations of a similar kind, turns against itself those powers which were given for its preservation, and co-operates with the imprudent use of the lancet, in promoting the accomplishment of its own destruction, for now the constitution not only repairs the losses of blood it sustains, but if the common intervals of time be interposed makes more blood than is naturally required for the purposes of health and life, that it may be able to bear such repeated evacuations. Thus the habit of blood-letting

is established : but in fact, habitual blood-letting augments the very evil it was intended to remove, by predisposing the constitution to a world of disorders—such as inflammatory fever, pleurisy, quinsy, rheumatism, hemorrhage, convulsions, epilepsy, palsy, vertigo, and apoplexy. The morbid habit acquiring strength by repetition, produces its fullest and most trying effects in advanced age, when venous plethora occurs, and when the veins of the head of old people are particularly subject to rupture and the consequent effusion of blood—far the most frequent and fatal cause of apoplexy.

Some may object that in many instances of habitual blood-letting the diseases here mentioned have never followed ; and that where they have, other causes more powerful have principally produced them. Such argument is inconclusive. Not uncommonly the slighter effects of blood-letting are inaccurately overlooked or ignorantly neglected. But where that is not the case, it may be observed that particular causes of disease, when not alone completely efficient, are often applied without producing any morbid effect. Hard indeed would be the fate of mankind were every species of contagion to effect every person to whom it might be applied. To argue that habitual bleedings are no cause of apoplexy, because apoplexy is not constantly induced, is just as rational as to deny the very power of pestilential contagion because it has been applied to thousands without exciting the pestilential fever. To produce a disease, two particulars in general are requisite: first, the predisposition of the body; second, the application of the exciting cause. Without the predisposition we are often exposed with impunity to otherwise very active causes of disease ; and without the application of the cause the predisposition may continue with us through life without inconvenience.

The prevalence of any mode of practice is certainly not

a clear proof of its being useful, nor is it a sufficient recommendation that it may be practiced with safety. If we grant *any deviation from the healthy state denotes debility, either general or partial*, surely whatever has a tendency to debilitate farther, it is reasonable to suppose, ought to be carefully avoided. It certainly cannot be denied that in every case where bleeding has been used complete recovery has been protracted, owing to the debility thereby occasioned.

Health cannot exist without a natural and uniform balance between the NERVOUS, the CIRCULATING and the ORGANIC systems, and which state of the system, undisturbed by art or other causes, is always present. Now, bleeding has the direct effect of destroying this relation, and consequently to bring on a long train of evils and diseases. The blood is properly called the vital fluid, and the life of the person is said to be in the blood. We know that just in proportion to the loss of this substance, is our vigor and strength taken from us. When taken from the system by accident or the lancet, it is succeeded by a great prostration of strength, and a derangement of all of the functions of the body. These effects are invariably, in a greater or less degree consequent on bleeding. Is it not then reasonable to suppose, that what will debilitate the strongest constitution in a state of health, will be attended with most serious evils when applied to a person laboring under any malady? Is it not like throwing oil or alcohol on the fire to extinguish it? No system could be invented better calculated to counteract the healthy efforts of nature.

Why do eclectics oppose the use of mercurials? For the reason that we possess safer, more certain, and less destructive agents, which we employ instead.

Mercurials as a class of remedies, I fearlessly and unhesitatingly pronounce them a pernicious, disease creating class, and shall attempt to prove the position, and in so doing I

shall place the friends and advocates of mercury on the stand and compel them to testify in the case pending. The highest authority only will be called to give evidence in the case. I shall first introduce Thos. Graham, of the University of Glasgow, and the Royal College of Surgeons, London.

"There is a circumstance in the operation of mercury which ought to engage the serious and attentive consideration of the profession, as well as all who are in the habit of taking it themselves, or of giving it to their children. I mean the permanency of its deleterious effects. An improper or excessive use of the generality of medicines, is recovered from without (comparative) difficulty; but it is not so when the same error is committed with the mercurial oxides—they affect the human constitution in a peculiar manner, taking (so to speak) an iron grasp of all its systems, penetrating even to the bones, by which they not only change the healthy action of its vessels and general structure, but greatly impair and destroy its energies. I have seen the constitutions of such persons, (who were supposed to have the Liver Complaint,) irrecoverably ruined by active mercurial courses, but in no instance did I ever witness a cure effected by this treatment. It is painful to recollect that in disorganized livers, mercury, carried to the extent of salivation, is commonly regarded as the sheet anchor, the fit and only remedy; for I will venture to affirm that the far greater number of such cases grow materially worse, rather than better by such use of it, and that this aggravation consists not merely in an increase of the patient's weakness and morbid irritability, but that the existing disease in the liver becomes more extensive and inveterate."

ABERNETHY.—"Persons who are salivated, have, as far as I have remarked, the functions of the liver and the digestive organs constantly disturbed by that process."

HAMILTON.—"The ordinary mode of exhibiting mercury, for the cure of Chronic Hepatitis, not unfrequently hurries on the disease, or, by impairing the constitution, lays the foundation for paralytic affections, and it may be truly affirmed that it thus often shortens life."

GRAHAM.—"There is not in the *Materia Medica* another article which so immediately and permanently, and to so great a degree, debilitates the stomach and bowels, as calomel. Yet this is the medicine which is prescribed and sent for on every occasion. Its action on the nervous system is demonstrative of its being an article in its nature inimical to the human constitution."

N. CHAPMAN, formerly Professor of *Materia Medica* in the University of Pennsylvania: "If you could see what I almost daily see in my private practice—persons from the south, in the very last stage of miserable existence, emaciated to a skeleton, with both plates of the skull almost completely perforated in many places, the nose half gone, with rotten jaws and ulcerated throat, with breath more pestiferous than the poisonous Bohon Upas, with limbs racked with the pains of the inquisition, minds as imbecile as the puling babe—a grievous burthen to themselves, and a disgusting spectacle to the world—you would exclaim as I have often done, 'O! the lamentable ignorance which dictates the use (as medicine) of that noxious drug, calomel.' It is a disgraceful reproach upon the profession of medicine—it is quackery—horrid, unwarrantable, murderous quackery. What merit do physicians flatter them-

selves they possess by being able to salivate a patient? Canot the veriest fool in Christendom give calomel and salivate a patient? But I will ask another question. Who is there that can stop the career of calomel when once it has taken the reins into its own possession? He who resigns the fate of his patient to calomel is a vile enemy to the sick, and if he has a tolerable practice, will, in a single season, lay the foundation of a good business for life, for he will ever afterwards have enough to do to stop the mercurial breaches in the constitutions of his dilapidated patients. He has thrown himself in close contact with death, and will have to fight him at arm's length, so long as one of his patients maintains a miserable existence."

DR. DIXON, a *regular* practitioner of New York, and editor of the *Scalpel*, says: "It is a very common mode of accounting for every disorder of the stomach, and which the doctor can neither explain nor understand, to pronounce the patient to be bilious. Now this biliousness is as incomprehensible and inexplicable as the unknown disorder; but then it is a name to prescribe at. It is as certain that calomel is the remedy for biliousness as that biliousness is the disorder. The medical logic runs thus; if it is not bilious what is it? If calomel will not cure it, what will? Therefore give calomel."

"In diarrhea and dysentery, where the bowels are soured until they are unable to retain their secretions, their constituent fluids, or even the blood itself, calomel is given because it is ordered to be given by the medical authorities. Do you ask why? Beware of that self-sufficient spirit which indulges in the unhallowed license of reasoning. For once, however, we stoop to answer the impertinence of a question, and we hope to answer it finally. Calomel is given because—and we wish to emphasize our *because* with the importance due its merits—because they do not know what else to give.

"But it is time that we treat of the more recondite qualities of calomel. No one, except a thoroughly initiated medicine man, can estimate the value of that property of calomel which gives it such efficiency as an 'alterative.' A patient is affected with something which the doctor can neither comprehend nor cure; but by the aid of calomel he can bring on some other complaint, which will subside after a time, when he ceases to give the remedy. Here is comprehension and cure together. In the meantime the real disorder is obscured and overlooked, or has time to get well, or is changed to something else, and there is an opportunity to make out a case, and—a bill.

"It is this 'alterative' property of calomel which makes it so valuable in 'liver complaints.' If a person have a pain in the right side and shoulder, and be 'bilious,' (we see you jump up to ask what we mean by bilious, and we reply very promptly that we don't mean anything!) of course such a person has his liver out of order.

"Of, course, it is requisite to put him under an 'alterative' course of calomel to rectify the disorder of his liver. What the disorder of the liver consists in is no business of yours, any more than what the 'alterative' quality of calomel implies. Medical logic has decided that 'calomel is alterative,' and alteratives are required in liver diseases; therefore give calomel.

"Some of the alterative effects of calomel are very apparent. We have known stout, hearty persons altered to lean, feeble ones. Some, whose stomachs were capable of taking and digesting any kind of food, were rendered incapable of digesting anything at all; others, who were always regular in their bowels, were so altered that they found the necessity to regulate them the future business of their life. Some have a moderate sized liver altered to a large one; others are so altered as to

lose a large portion of their liver, already diminished. Some find out that they have kidneys, who never knew it before; and many can define the exact boundary of their stomachs, by the uneasiness which they feel, who formerly did not know they had a stomach. The alternative properties of calomel are undoubtedly great.

"There is, however, one valuable property in calomel above all other medicines. It is this: If there is nothing the matter with the person who takes it, there very soon will be; and although before its administration it might be impossible to know or say what was the matter—if anything—it will be very easy to do both, after it has been given. Decayed teeth, bad breath, foul stomach, irregular bowels, pains in the bones, weakness and weariness—are a small portion of the large catalogue of ailments which are most distinctly traceable to calomel. Dyspepsia, dropsy and piles, or fistula, may be very easily procured by any one who will undergo a course of calomel.

"If a medical man cannot find enough of disease to employ him, let him give calomel to that which he does find, and he will most assuredly find more."

Query, are any of the brethren in Iowa indebted to mercurials for their patronage? Who will answer? Will you who when you had a slight indisposition, called a doctor, took his drugs and your bed at the same time, and left it in three or four weeks with a debilitated constitution, that you have been compelled to patch up ever since? I shall now give some extracts from "The elements of Materia Medica and Therapeutics, by Jonathan Pereira, M. D., F. R. S., and L. S." Dr. Pereira is without doubt the ablest writer on Materia Medica and Therapeutics of the nineteenth century. No professional man will impeach or call in question the high authority of the evidence here given; it is no *quack* slander, or Thompsonian abuse of an *invaluable* medicine. Such authority ought to satisfy the most skeptical as to the unfitness of mercury as a remedial agent.

THE EFFECTS OF METALLIC MERCURY ON ANIMALS.—"From the experiments of Moulin and others, it appears that when injected into the veins, mercury collects in the small vessels of the neighboring organs, and acts as a mechanical irritant. Thus, if thrown into the jugular vein, peri pneumonia is excited; and on examination after death, little abscesses and tubercles have been found on the lungs in each of which was a globule of quicksilver as the nucleus." If mercury collects in the minute vessels, acting as a mechanical irritant, causing abscesses and tubercles in the lungs of animals, may we not infer when the "blue pill" is given to man, or mercurial ointment resorted to, that it may be absorbed and a globule of quicksilver form the nucleus of abscesses or tubercles in his lungs? If such results follow when introduced into animals, can a reasonable doubt exist that the same, or similar results will arise when it is exhibited to man?

On man says Pereira—"The injurious effects of mercurial vapors, when inhaled or otherwise applied to the body, have long been known. In most instances, an affection of the nervous system is brought on, and which is indicated by *shaking palsy*, which is sometimes attended with stammering, vertigo, loss of memory, and other cerebral disorders which frequently terminate fatally. If the individual continue his business, other more dangerous symptoms come on, such as delirium, epilepsy or apoplexy; and ultimately death takes place." "In some instances salivation, ulceration of the mouth and haemoptyses are produced by the vapor of mercury."

Among the local effects says Pereira, may be mentioned ptyalism or salivation.

"Gradually the mouth becomes exceedingly sore and the tongue much swollen; a coppery taste is perceived, and the breath acquires a remarkable foetidity, the salivary glands soon become tender and swollen; the saliva and mucus of the mouth flow abundantly, sometimes to the extent of several pints in 24 hours. During this state the fat is rapidly absorbed and the patient becomes exceedingly emaciated. The blood when drawn from a vein puts on the same appearance as it does in inflammatory diseases."

Does not the violent inflammation in the mouth and salivary glands, and the inflammatory state of the blood, prove mercury to be an abnormal excitant? A highly poisonous disease creating agent in itself and therefore unsuited to the removal of disease. Numerous other abnormal conditions arise from its use, which are named by Pereira, such as "mercurial fever, rheumatism, diarrhea, hidrosis, eczma, malaria, chronic skin diseases, inflammation of the bones or periosteum, and the consequent production of nodes, hypertrophes of numerous glands, ulceration and sloughing, neuroses, neuralgia, paralyses, etc., etc.

"**ABSORPTION OF MERCURY.**—By the external or internal use of mercury, this metal becomes absorbed (in what state has not been ascertained) and is subsequently either deposited in the solids of the body, or thrown out of the system by some of the excretions. The accuracy of this statement is proved by the following facts:"

"*Mercury has been detected in the blood*, by Zeller, Buchner, Schularth, Colson, and Deitrich. It appears to be in such ultimate combination with this vital fluid that it cannot be recognized by the ordinary tests. Descriptive distillation is in most cases necessary for its detection."

"Mercury has been found in the secretions; viz.: in the perspiration, the saliva, the gastro intestinal secretion, the bile, the urine, and the fluid of ulcers"

"Mercury has been found in the reguline state, (metallic state) in the organic solids; viz.: in the bones, brain, synovial capsules, the pleura, the humors of the eye, the cellular tissue, the lungs, &c. In what part of the system reduction is effected has not been made out."

"The constitutional effects of mercury are consequences of its absorption, for in the first place, mercurials affect the general system, to whatever part they be applied, whether to the mucous membrane, the cutaneous system, or the cellular tissue, or injected into the veins."

"*After absorption, mercury effects changes in the qualities of the blood, and in the action of the whole organism, but especially in the apparatus of organic life.* Soon after salivation has been established, the blood exhibits

an inflammatory crust. At a later period its color deepens, and its coagulability is diminished; the proportion of clot, and therefore of fibrin to serum becomes smaller."

Dr. Hiram Corson, late President of the Pennsylvania State Medical Society, says :

" Many physicians pertinaciously adhere to the free use of mercury, as though they could only thus establish their right to a place in our profession ; they turn with contempt from all remedies offered as substitutes for mercurials. They do not seem to notice that the *prejudice against mercury did not originate with quacks and is not kept up by them.*"

Dr. Muller, who belongs to the extreme old school, says, " considered from a rational point of view, mercury proves always a *deceitful* and often a *dangerous* agent.

Dr. Reese of London, Member of the Royal College of Surgeons, says : " Poor must be the resources of that physician's mind and very narrow his knowledge of medical botany, who cannot from the vegetable kingdom alone, cure most of the diseases of the human frame. Even the specific mercury, if we were driven to the necessity of a substitute, might probably be rivaled in some of the productions of nature. We know not whether to hail the discovery of mercury as a blessing or regard it as a curse since the diseases it entails are as numerous as those which it cures.

I have not space to call more witnesses ; but will here remark that the testimony here given is corroborated by Christison, Taylor, Dunglison, Hooper, Blackall, and a host of other writers, and distinguished professors of the Alopactic school; men, who have attained that point of eminence that they can afford to be honest and speak the truth.

The reader will observe that I have made copious extracts from Graham, Chapman and Pereira. I have done this knowing that no medical man dare dispute the high authority of the evidence ; and that all may see the multiplicity and impregnable character of the arguments which may be used against its use. The enumerated evils given by them, attendant upon its exhibition are valid reasons and unanswerable arguments why it should be discarded and struck from the list of remedial agents. Pereira asserts that mercury is found in the blood, and so minutely mingled with that all-important vital fluid, as to be capable of being detected only by destructive distillation ; that it is found in the perspiration, saliva, gastric and intestinal secretions, bile, urine, and fluid of ulcers, &c. And furthermore it has been found in the reguline or metallic state in the organic solids, as in bones, brain, synovial capsules, pleura, humors of the eye, cellular tissue, lungs, &c. He declares it changes the qualities of the blood, the action of the organism, and causes an inflammatory crust, as in inflammation, to appear on that fluid when drawn ; he also says it diminishes its coagulability, augments the relative proportion of its watery constituents or serum, and lessens the clot and therefore the fibrin, and thereby destroys the healthy equilibri-

um of that fluid or the balance between its different elements, whether given in disease or introduced into the system in health.

Can any medical man believe that this agent can be deposited in the organic solids, as the bones, brain, pleura, cellular tissue, lungs, &c., &c., without deranging their functions and causing disease?

Can any medical man believe it can exist in the blood, perspiration, bile, saliva, gastric fluids, &c., without perceiving that the solids must suffer irritation, and derangement in their functions in consequence of the poisonous and irritating effects of this mineral substance upon the organs and tissues, deranging their functions and vitiating the secretions, rendering them unfit for subserving the purposes of life and health?

We may as well believe that the knife of the assassin, when plunged in the heart of his victim will prove harmless, as that mercury can remain in the fluids or organic solids without doing injury or endangering life.

Mercury is called the Samson of the Materia Medica; so it appears to be; for whilst Samson slayed his thousands, this poisonous drug has slain its tens and hundreds of thousands. Have I not shown its unreliable and dangerous character as a medicine; and instead of its affecting most of the cures ascribed to it, that nature accomplished the work of restoration unaided, yea, in spite of the deleterious influences of that pernicious drug.

An inquisitive people must discover that the old system of practice is both defective and dangerous. What disease can its disciples cure? Examine critically what they prescribe, and you will find their principal remedies consist of mercury, antimony, arsenic, lead, bleeding, &c., all of which are disease creating agents and act in direct opposition to the laws of our animal nature.

The grand mystery to be understood in the practice of medicine, is not to create disease but to remove it; some medical men are afraid they will be considered insignificant and inefficient, (or afraid their patient will get well too soon) unless they are bleeding, blistering, or giving calomel, thus forcing nature to perform double service—that of triumphing over both disease and medicine. Sir Gilbert Blane says: "In many cases patients get well in spite of the means employed; and sometimes when the practitioner fancies he has made a great cure, we may fairly assume the patient to have had a happy escape."

The celebrated Dr. Rush, (who was a regular bleeder and mercurializer,) declares, "We (physicians) have multiplied diseases; nay, we have done more, we have increased their mortality."

Disease is an obstruction, therefore such medicines as will assist nature in removing obstructions are the only remedial agents that can be successfully and safely employed.

Where then, the question is asked, are those remedial agents to be found? In the vegetable kingdom, in the little plant that shoots heavenward its spiral boughs, and spreads out its tinsel leaves to receive the drops of the silver dew or the warm beams of the noonday sun. In the vegetable kingdom there may be found the elixir of health; there may be found the healing balm. In the vegetable kingdom an All wise Being has deposited such plants and herbs as are congenial to our constitution, and adapted to the cure of all curable diseases to which human nature is incident. We have no need then to resort to the use of poisonous mineral agents in the cure of disease, because they do not answer the purpose of their application; they clog up the system and poison the fountains of life, and make the patient a sickly, wretched being through the remainder of his days. I appeal to the lame, the sick, the toothless and deformed, to the dyspeptic, to the rheumatic invalid, and the individual of ulcerated gums and broken down constitution, who are the unhappy victims of mercurial empiricism. And now I ask will you still continue in the use of those poisonous life destroying agents—after the array of facts set before you, and which is not the hundredth part that might be adduced if space would permit—will you upon every attack of disease, resort to Allopathy or patent medicine? In the former you get calomel, blue pill, opium, arsenic, &c.—in the latter you get the same treatment, disguised by bad whisky and cheap molasses. Or will you be caught in the whirlpool of Hydropathy, and have almost the last spark of vitality drowned? Or do you prefer wasting and lolling your time away amid the sweets and fancies of Homœopathy, or resort to the destructive sweats of the Thompsonian steam power? Or will you not rather before consenting to swallow such poisons again or give it to your dear and loved ones, at least stop and enquire, is there not another and a better way to be restored to health; will you not rather when medication is indicated, instead of employing a physician who will add poison to your already diseased blood, employ a real ECLECTIC, (for it is not every one that calls himself an Eclectic that is so in truth, even if he does use podophylin and "*inflata*") who will regulate your disordered organism by nature's own remedies, elaborated from her own garden by the gentle touch of the organic chemist.

NOTE.—If any "regular" takes exceptions to, or denies the truth of the positions above taken, I respectfully invite him to the contest.

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